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THE CHURCHMAN.

VOLUME XVI.—No. 1.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

WHOLE NUMBER 781.

PUBLISHED FOR THE PROPRIETORS.

NEW-YORK: SATURDAY, MARCH 7, 1846.

AT NO. 12 JOHN STREET. } TERMS—$3 00 PER ANNUM—IN ADVANCE.

For the Churchman.

Lenten Lays.

Lesson for the Second Sunday.*

I.

'Twas within the coasts where Sidon's ancient city stood,
That the meek and kind Redeemer, wandered doing good.—
Doing good was CHRIST's employment: doing good His bliss—
Would that we might love our duty even as He loved His!

There a woman, broken hearted with her weight of care,
Knelt before Him, offering meekly low and humble prayer.
But He turned in silence from her, answering not a word.
They must learn to *wait* for mercy, who would serve the LORD.

Spake the people, "send her from us." But He onward went;
Saying, "To the house of Jacob only am I sent."
Then she threw herself before Him, bowing to the sward,
Prostrate in her utter anguish, crying, "Help me LORD!"

But He said "Shall I leave Israel for a stranger's need?
Is it meet to rob the children, that the dogs may feed?"
"Nay, not so," she answered meekly, "but Thou knowest LORD,
Even the dogs may gain the refuse from the children's board."

Brighter than the golden sunlight on Tiberias' wave,
Brighter than the stars of Heaven was the smile He gave.
Sweeter than the forest music of Judea's birds,
Gentler than a mother's soothing, feel His holy words.

"One such answer calls for mercy on the darkest guilt,
Great thy Faith, O woman, be it even as thou wilt,
Thou art worthy at My table with My sons to share,
Go! with thy Redeemer's blessing:—I have heard thy prayer!"

II.

In the path of deep contrition none hath vainly trod;
Therefore let no doubt nor terror shake thy trust in GOD.
Not a grief without a blessing helping thee to bear;
What though blight be on the rosebud, dew-drops sparkle there!

In the lowliest things around us thoughts of Heaven there are;
And in white minutest snow-flake thou canst trace the star,
Look on such things, keep thy spirit less in earth than Heaven.
While thou askest more, forget not that already given.

This short lesson gives for model, all that mortal needs.
Take, for Faith this Tyrian woman: take the CHRIST for deeds.
In the grace to this one sinner, dost thou pine to share?
Wouldst thou win GOD's smile and blessing;—persevere in prayer!

Hyde Park, Lent, 1846. ACOLYTIS.

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* See the Holy Gospel for the day.

The Times, Ecclesiastically Considered.

In a CHARGE *to the Clergy from the Bishop of the Diocese of South Carolina, in February,* 1846.

In our day, and Church, there are many developments of this error. Let us notice some of them.

As to the Sunday School Teacher. In primitive times, he was called a Catechist, the name designating his office, to teach the "Catechism of the Church." But does every one, do the majority do this? Do they, who do use the Catechism, regard *it* as the chief lesson, give as much time to the explaining and enforcing it, manifest as much interest in it, as they do in Manuals provided by inferior, or no authority, or in their own teachings, interpretations of Holy Scripture, counsels, and persuasions? The pupil is listless, under the instruction of God's word (as the Commandments and Lord's Prayer) and of his Church, (which we have in the rest of the Catechism) not that these are less interesting, less adapted to move the mind and the heart, but because the teacher's manner is sluggish, and his intellectual energy and devout feeling, reserved for his own teachings. He is so little of a repeater of Holy Scripture, and of a Catechiser, and so much of an expounder, and exhorter, that he almost encroaches on the ministerial office. Is it not the effect of such a course of proceeding, to make both the Teacher and his Scholar regard the talk of the former as a sort of inspiration—to depend on it for religious knowledge and feeling, rather than on the instruction and exhortation which are to be had in the Bible and the Prayer-book—provided by God, and by his Church?

As to the Lay-reader. The Canon (11th) reads, "nor shall *any* Lay-reader deliver Sermons of his own composition." According to "the letter," he may, but does he in spirit, conform to this restriction? Does he submit to it approvingly and thankfully; or impatiently, seek to evade it by an ingenious construction of the law, or by a wire-drawn distinction* of his case from cases in general? If the Lay-reader be not a candidate for Holy Orders, and dislikes the restriction, he decides that the Canon was not intended for him, (which it is, in spirit if not in its "title," and in *all* its provisions, and indeed the expression "*any* Lay-reader" is sufficiently broad,) and accordingly passes by "the Homilies" of the Church, and the Sermons of her best authors, and utters an harangue, or a Sermon written or compiled by himself. And to secure more time for this *his* lesson, does he not often, perhaps always, abridge the instruction in the words of Holy Scripture, and in the service of the Church in the Morning and Evening Prayer, Litany and Ante-Communion? Even as to "the Sermons or Homilies to be read," the choice is not with the Lay-reader, but with the "Ecclesiastical authority," so careful is the Church to preserve subordination, to keep within its proper limits, lay-teaching; to prevent Sermons from unauthorized, or unqualified, or less qualified persons, and to secure the use of Sermons by the Church, (that is Homilies,) and by her standard divines.

As to the Deacon. His authority to preach is thus qualified at the time of his ordination: "If thou be thereto licensed by the Bishop himself;" and on his "letters of orders," if the devotions of the people, to impart Bible and Church instruction, and to discharge the other Bishop desires him, not merely to lead in the duties of a Deacon,† but *also to preach* his own Sermons, it is indispensable for him to give the authority, and it is usually done by subscribing on the printed letters of orders, a notice in this form—"A. B. is hereby licensed to preach." This is of course revocable at pleasure, and the effect of revoking it is simply to interdict one of the functions (the other six remaining in their full force) of the Deacon. How great would be the surprise should one of our Bishops decline to license the Deacon to preach, or withdraw the license; and yet there cannot be a doubt, that by such a proceeding the usefulness of a Deacon and the edification of the people might be much subserved. His humility would be fostered; the great lesson of the superiority and adequacy of divine and ecclesiastical preaching would be impressively taught him; he would have time to prepare well digested Sermons, ready to be used when the license was given him, or he was advanced to the Priestood, and his hearers would have the advantage of teaching and preaching far superior to any he could give. To the Deacon, not licensed to preach, there would still remain a wide sphere for doing good; and though he went to his grave, after a long life, without ever having preached his own Sermons, but those only in Holy Scripture and in Church books, he might be the instrument of converting and edifying thousands. This statement is made not to recommend, which is beside our present purpose, any particular measure, but simply for the illustration of the prevalent error we are now considering, namely, the over-estimate of human teaching. The diseased state of opinion on this subject has long existed; for it is related of a Deacon, on his way to the Church to deliver his first Sermon, inquiring of Bishop Seabury if he might not omit a part of the service, as his Sermon was rather long, that he received on his being asked what part had best be omitted, and his replying, why I suppose the Ten Commandments, this merited rebuke—"Yes, by all means, if you have any thing better than the Ten Commandments."

As to the Presbyter. Would that we could say, to Deacons, the least experienced Ministers, was confined this preference for one's own Sermons, above those of the divinely inspired Lawgiver, and Prophet, and Apostle, of Moses, and Isaiah, and Paul, yea, of our Lord himself, (for we have his Sermons on the Mount and elsewhere,) and above those Sermons‡ which the Church has provided! Who of us is exempt from the pride of self-preaching, from the vanity of giving preeminence to our own instruction and persuasion, and can truly say "we preach not ourselves;" and, when Christ is preached faithfully and fully, "I therein do rejoice, yea, and will rejoice," as much as if it were done by myself. Faithfully and fully he is preached in his word and Sacraments, and by his Church; and if we put aside their preaching, or diminish the effect of it, to make room for our own wisdom and knowledge and eloquence,§ we undervalue the best and the next best teaching and persuasion, and overvalue that which is good in its place, but still it is the third place. And so as to the Catechism, the "instruction" which for the younger and least informed members, has been provided by the Church: is there no Pastor who uses it as secondary and not primary;—who in this department makes his chief book a Catechism, or Bible Questions, prepared by an individual or a Society, perhaps, not even members of our Church?‖

As to the People. Many regard the preaching of the man, the great object of going to Church; and though they do not affirm, as did dissenters of a former age, that it is inspired, yet their preference of it to the word of God, and their reverence for it, almost implies as much. The error has corrupted the language, for we hear not, the Church will be open, there is Divine Service, Morning or Evening Prayer, or Holy Communion; but there is *Preaching* at such a place, or at such a time, and are invited to go to Church, not to attend public worship, but to hear Mr. —— preach. One Sermon a day after Morning Prayer, connected with the Ante-Communion, or the Communion, (which was administered in some places every Sunday,) was in early times deemed sufficient. The Sermon after "Evening Prayer" was then introduced, but now three Sermons on the Lord's day are common, and there have been four or five. Is this the fulfilment of the prophecy, "the time will come when, having itching ears, they shall turn away from the truth?" Is not this to cultivate the understanding at the expense of the heart?

To regard the Church as eminently "the House of Prayer"—to go to it when there are, as is incorrectly stated, "only prayers;" for this is never the case, instruction being incorporated in our service with devotion—to be satisfied with the abundant teaching of God's own word, which we have in our daily services, on Sundays four chapters, the Commandments, Epistle, Gospel and Psalter; to listen to these teachings of God, and those of his Church, in the Liturgy and Offices, with as much engagedness of mind and of the affections, as is given to the Sermon from the pulpit; to prefer if there must, from peculiar circumstances be an authorized abridgment, it should bear on the Sermon, rather than on the Service, has or has not the day of such a state of feeling passed by?

How listless, if not restive, the many under the preaching of the word and the Church! How bright the eye, significant the movement, elevated the head, awake the attention, when the Preacher ascends the pulpit! How patient under his discourse, although it occupy twice the time of the discourses in the lessons of Scripture and the exhortations of the Church. If the Preacher, his composition, voice and manner, are not approved, some will not go to Church—turn away from the privilege of prayer in God's house, with his people, from *his* Sermons, and *their* sympathy, from the instruction sound, seasonable, sufficient, eloquent of his Church, suffer all this loss, are guilty of this great sin of omission, because they cannot endure the preaching of a dull man. They will not perform the duty of public worship, and seek the public teaching of the word and Church of God, because the taste will be offended, or the ears grated by the Sermon, which is the least important part of the exercises of the day. Could they act thus if they did not overrate Sermons, and underrate the divine teaching, as well as the obligation and advantages of public prayer?

Another symptom of disregard for Church teaching, not merely as respects doctrine and duty, but the form of prayer, is the preference for Family Worship, of prayers prepared by individuals, often Laymen, sometimes persons of one of the denominations. In the Prayer-book of the Church of England, there is no "Form of Prayer to be used in Families." Perhaps the Reformers expected, or at least hoped, that the pious would attend in the Church at "Daily Morning and Evening Prayer," or that in the house there would be the like opportunity for the benefit of the aged and infirm, and very young, who could not go to the Church, or in case the Church was at a distance; or they might have reasonably supposed, that from the Liturgy, the head of the family might easily select Collects and Versicles well adapted for family devotion. But the omission has been made the plea, in that country, for self-authorized persons to set forth various editions of Family Prayers; and though the same plea cannot be used here, there has been no dearth of the commodity in either land. Some of these are selections from the Book of Common Prayer, (as for example Rev. Dr. Hook's Family Prayers, which are excellent,*) but the greater proportion are attempts, of course unsuccessful, to make better prayers, than are already provided for us by the Church.

Other evidence might be adduced of the disregard of Church teaching and authority generally, *as* the omission of the article of the Creed, "He descended into hell;" and also of the authorized substitution for it, "He went into the place of departed spirits." Now this omission is not left to the discretion of individuals, for the Rubric is not any Ministers, but any Churches (that is any Dioceses, there must therefore be some act of the Diocese to authorize omission,) may omit, &c. Again, as to the sign of the Cross in public Baptism.† "If those who present the child shall desire it, in that case" it may be; but the Minister has no authority of his own desire to omit it. "The Church (we quote the Rubric) knows no worthy cause of scruple concerning the same," the application for it therefore ought not to be made without serious deliberation.

Once more. As to those "Ancient authors," to whose testimony in favor of the doctrine of Episcopacy, to whom as witnesses of the fact, that in "the Apostles' times there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."‡ What degree of deference is rendered to them for their own sake? I allude not to their holiness, their wisdom, their learning, but to their position, their having been cotemporaries of the Apostles, or of those persons who were such, and therefore of their having opportunities of knowing the fact, which of course modern authors have not. What deference is allowed them, for the Church's sake, inasmuch as she has invited special attention to them? By the many not more, not as much deference, as is paid to the conjectures, the assertions, the inconclusive reasoning of imaginative, self-confident, plausible individuals of our own day. The ex-cathedra tone of such *modern* authors governs too often intelligent and learned men, who we might have hoped would rather bow to the judgment of "Ancient authors," and of the Universal Church; who entirely forget, that in their reverence for these new lights, they are departing from the adoration of their idol, "*private* judgment."§

We might refer also to customs, or usages, venerable, almost immemorial, and truly significant and edifying. They are not enjoined, are not matter of Statute, of Rubric or Canon; but of a sort of common law of the Church, as for example: the kneeling before taking one's seat in the Church, and engaging "for a space" in silent prayer, and the remaining for the same purpose on one's knees after the Blessing. Then, as to bowing "at the name of Jesus," when repeating the Creeds, an act of reverence suggested by Holy Scripture,‖ so becoming, so adapted to affect one's own devout feelings, and even those of mere spectators, (if any there be) so decided a recognition of our faith in his Divine nature, and so seasonable in an age and land where the denial of it is too often heard. I ask, are these good old customs§ generally retained, or even by the majority? Are they not apparently passing away; in some places quite dead? But when Church principles are generally known and understood, and Church authority and example venerated as they should be—preferred to the authority and example of the world, of the sects, and of individuals, her holy, wise, and useful customs will revive and become general.

Having now set forth the method of teaching in Holy Scripture, used by the Church "always and every where," it is not asked, is it wise to continue to use it, for such a question would be impious; but we assert it is a solemn duty to conform to this method, to impart instruction by the Book of God and the institutions of God, his Sacraments and Ordinances; and by the human instrumentality which God has recommended—by his Church in its formularies and laws, and his Ministers in their Sermons and Catechisings; and to assign to each of these departments, Divine teaching, Church teaching, and Ministerial teaching, its relative value, according as Holy Scripture, and we might add, common sense has apportioned it.

Having now also set forth some of the marks of departure from the divinely appointed method of teaching religion, we ask, are you prepared to discountenance this error, this sin of disparaging the teaching of God, and the teaching of his Church, and of preferring to them the teaching of his Ministers—teaching which is also divinely ordered, and excellent in its place, but not to be elevated to a level with Divine and with Church teaching.

Let me hope that you will favorably receive these suggestions:—

1. On all occasions of public worship give the people *in full* the lessons of God's holy word, and the lessons of his "Holy Church," as they are set forth in the Liturgy and Offices. The teaching of the former, so far as it respects the Psalms for the day, you are allowed to abridge, by the substitution of a Selection; and the teaching (for I repeat teaching is inseparable from prayer,) of the latter by the omission of the "lesser Litany," and by abridging the Ante-Communion and the Offices for Baptism. No other abridging of the teaching is admissible, and if peculiar circumstances on some particular occasion render it expedient to lessen the time of public instruction, let the Sermon be shortened, or omitted. Scriptural, Sacramental, Church teaching; *show* that you estimate it as preeminent, by the prescribed and frequent use of it. Ministerial teaching; *show* that you value it, by the carefulness of your preparation for it, by the earnestness of your manner, by the frequent use of it; but never by any act which may be understood to imply that you regard it as paramount, or as almost inseparable from the other teaching, and rarely to be dispensed with in the Church.

2. Not merely on occasional but stated times of public worship, as some of the "Feasts and Fasts," and Prayer days, I would give Bible and Church teaching *by itself*, thus by example declaring that the Sermon is not indispensable, that without it there is much and the best instruction. Let the Minister in the city whose flock are business men who will not attend (say they cannot) because the whole service occupies so much time, find here the proper remedy. He can gather his flock often, perhaps every day, to pray and hear the word of God, and the Exhortation and Creed of the Church; and their worldly business need not be suspended more than an hour. Let the Minister, in the country, where the Church is little known, the majority of whose flock are novices, (as our black people for example,) who perhaps would not come to a protracted service, and if they did, would profit less than if it were shorter, find here his proper remedy. If he held two services on the Lord's day, or administered Baptism, or there was Confirmation, or Catechising, the Sermon might be omitted for "good to the use of edifying." The pious head of a family also, who had no Pastor, might gather his children and servants, (and on some of our plantations they would form a large congregation,) on the Lord's day, and on the evening of a week-day, when labor was ended, and advantageously instruct them by the use of our Liturgy. He knows he has no authority to preach, he may not have at hand a suitable printed Sermon; he may find the Service with a Sermon too long for his young and inexperienced hearers; and yet he may suppose, being wrongly informed, that to do good, the Sermon is indispensable; that our Liturgy is "only prayers," that it is not instructive also.—How many persons among us, and throughout our large country, are in the described circumstances; and it would be useful to themselves, and to their dependants and neighbors, to set them right in the matter. But there are more serious evils resulting from the opinions that the Sermon is indispensable,‖ that the Liturgy is altogether devotional, or that the instruction in it is quite limited and not the best, namely that the Pastor, or the Lay-reader, or the head of a house omits public worship, if he has not a Sermon, or he prepares in haste a profitless one, or in the Layman's case, intrudes on the sacred office, by undertaking what he has no authority to do, namely to make a Sermon, or lastly makes use of a printed Sermon, which is unsuited, unedifying, or unsound in doctrine; perhaps contradictory of the instruction which has just been given in the Holy Scriptures and by the Church.

3. I would avoid preaching without a written Sermon, for this single sufficient reason, (not to enter into the long argument on the subject) that the other modes (that is "memoriter," or "extempore,") disparage the teaching, by Holy Scripture, and by the services of the Church. This "Scripture," and these Services were written. The Lord and His Church have declared (what some now seem to doubt,) that instruction and exhortation can be imparted by written words, indeed they have declared a preference for that mode. On this account I would seldom or never use a different method in the pulpit. It cannot be for the advantage of the people to invite them to make a comparison between the two methods, written and spoken teaching. And the animation (too often mere animal excitement, false fire,) which usually accompanies the latter, might lead them to the erroneous conclusion that it was the preferable mode, and thus incidentally to depreciate the instruction by the Bible and the Liturgy.

4. If there be a Sermon, let it correspond, (I do not say *in general*, with the teaching of the Bible and the Church, for you promised, at your ordination, "out of the Scriptures to instruct and to minister the doctrine of Christ, as this Church hath received the same," but) in particular, with the event or character commemorated; or the truth or duty inculcated, at the time in the season, or the day, by the Church; that is, make the Sermon auxiliary to the Service. For example, on the great Feasts, Christmas, Easter, Ascension, Whitsunday, Trinity Sunday; on the great Fasts, Ash-Wednesday, Good-Friday, and all Lent; on the Sundays in general; on the days commemorative of the Divine mercy, by the instrumentality of the Apostles, and other Saints—let the Sermon treat of kindred subjects, expatiating on the character of our Redeemer, or his inspired servants, proving the doctrine, or enforcing the precept, or expounding the Lesson, the Gospel, or Epistle for the day.

It is time that this Charge should be ended. It has been extended beyond what was intended. But the subject, though not inexhaustible, which is true only of Holy Scripture, has occupied volumes, and might many more. The incidental subject is more particularly referred to the excellency and comprehensiveness of the teaching of the Church—the review of it has been to me grateful and profitable, and I trust it will not be without some advantage to you. Truly, we have in these lessons of the Church, "a goodly heritage." May we be profoundly thankful for it, and use it as we ought. The Church is of the remotest antiquity, instituted coeval with the fall of man. Cain was not of it. Abel was. The separation between it and the world then took place—for the benefit of both parties, to keep this steadfast, to convert that. The Church was instituted by God, to benefit those in it, and those without it, by its prayers and instructions. Its prayers have more efficacy than the prayers of an individual, for said our Lord, "If two of *you* (he is addressing his Ministers his Apostles,) shall agree on earth, as touching any thing they shall ask, it shall be done for them, by my Father;" and "Where two or three are gathered together in my name, there am I in the midst of them." Its teachings are more authoritative than those of an individual, and secondary only to those of its head and founder. "God over *all*, blessed for ever,"—"by whom, and with whom, in the unity of the Holy Ghost, all honor and glory, be unto Thee, O Father Almighty, world without end."—AMEN.

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* To make his case appear an exception from the general rule, or that the Canon though binding on others is not on him, under his circumstances, the individual restive under the restriction, eager to put forward his own teaching in preference to that put in his hands by the "Ecclesiastical authority," officiates not in the Church proper, or not in "Church *hours*," although the Canon is expressed in the broadest terms, and as if these distinctions were not literally without a difference, and altogether a trifling with the subject.

† In the "form of making Deacons," the Bishop names as their duties:—

1. "To assist the Priest in divine service."
2. "To help him in the distribution" of the Holy Communion.
3. "To read Holy Scriptures and Homilies in the Church."
4. "To instruct in the Catechism."
5. "To baptize infants."
6. "And to preach if admitted thereto by the Bishop."
7. "To assist in the relief of the poor."

Preaching then is one of his duties, and if not admitted thereto, the larger part of his duty remains. Are our Clergy and Laity generally, and Deacons in particular, aware how this matter stands?

‡ The Homilies are called Sermons.

§ In illustration of the superior (we do not say excellence, for that of course admits of no denial) effect on a congregation, Scriptural and Church Sermons are capable of, let any one consider the feelings of himself and of those around him in Church, when impassioned portions of Isaiah, or of St. Paul, or the services during Passion-week are feelingly read. After hearing them, how tame, spiritless, appears the best written, best delivered human composition! And yet how few do put the same force and feeling into a discourse prepared by another, which they put into one prepared by themselves. Let the preaching in the word of God, and in the writings of holy, wise, learned Church, be imbued with the animation—the energy of mind, soul and body which characterizes the delivery of one's own discourse, and we would be surprised at the result. The experiment was made in a congregation, little accustomed to our Liturgy, in Florida, at the time this charge was preparing, and not without a degree of success. "Certain it is (we quote from the Guardian) at least, that if the Holy Scriptures, the Psalms, Hymns, and the Service of the Spiritual Church, rendered properly, with the just and efficient expression of thoughts and sentiments, which fill the heart of the Priest if he be in a right frame of mind: if they were read so as to make the people understand and feel, they could not fail to produce the highest ends of the pulpit orator, as effectually *as any thing he himself could say*."

Bishop White says:—

"Of the many advantages of an authoritative form (of prayer) this is not the least, that it preaches the Gospel to the people, when they would look for it in vain from the officiating Minister."

‖ Next in authority to the Catechism in our Prayer-book are those Catechisms, and other books for instructing the young sanctioned by our Conventions general and diocesan. Are these respected, or put aside by the similar works of individuals, some of whom are of denominations, whose views of Christian doctrine and duty differ widely from ours? Another illustration of the point we are noticing, is the preference in some congregations for Hymns selected and published by individuals, although the selection by our Church is so large and various.

* Reprinted at Philadelphia, 1839, with a preface by the Bishop of New Jersey.

† It is not intended to intimate that the omission of the sign of the Cross is frequent on the part of a Clergyman, or that the application of it has been often made, but some instances there have been.

‡ The Preface to the Ordination Offices.

§ The phrase "The right of private judgment" originally meant, in its proper, legitimate, good sense, the ultimate right, pre-supposing extensive reading, deep reflection, long deliberation, and earnest oft repeated prayer, of each man to decide his duty, as to belief and practice, and was equivalent to the Scriptural declarations, "Every man shall bear his own burden," "To his own Master he standeth or falleth." Afterwards it was misinterpreted to allow every man, woman and child, each one for himself or herself to decide the questions "What is truth?" "What is duty?" But there is a still more modern interpretation of this much abused phrase, viz. that the judgment of private persons—of individuals of influence, sometimes Clergymen, sometimes Laymen, and sometimes not of the Church—I repeat, not the testimony of "ancient authors" of the Apostolical fathers—not the judgment of the Church in her diocesan or provincial or general councils—but the decision—the sentence of an individual is to control and direct the belief and conduct of his admirers—perhaps a congregation—a community—a diocese or many dioceses, formally or informally associated.

* Phil. ii. 10.

† The good old custom also, of inscribing within the Chancel on the wall, the Creed, Ten Commandments, and Lord's Prayer, seems to be passing away.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LIX.

Repentance is a subject always interesting and important, and at this season of Lent peculiarly urged by the Church on our devout and serious consideration.

The original word translated repentance in the New Testament literally signifies *a change of mind*, and thus embraces the idea of a removal of the affections, dispositions, and intentions from wickedness, and of course, the consequent alteration of practice. The Scriptures are replete with evidence of its indispensable obligation, and its absolute necessity in order to our hoping for the spiritual and eternal blessings of the Gospel. It is emphatically required of those who are strangers to the way that leadeth unto life, who are not seriously engaged in the great work of their salvation, but are so blinded to their best interests as to care not for their souls' concerns, and suffer themselves to go on unchecked in the way that leadeth to destruction.

But repentance is far from being of interest to those only who are thus hardened. There is no man that sinneth not. Should the Lord be extreme to mark what is done amiss, none could abide it. In His sight who is of purer eyes than to behold iniquity, the very heavens are unclean, and He charges even His angels with folly. Surely then there is none among the sons of men—and the purest, the most upright, and the most pious of them, will be the readiest to own this—from the bottom of whose heart should not proceed the humiliating confession, *Wo is me, for I am unclean;* and whom it does not behoove to exclaim in deep contrition, *God be merciful to me a sinner.*

Thus the duty of all, repentance should be to all a subject of deep and serious reflection.

In the obvious Scripture view of it, it should be considered as embracing, first, *conviction of sin.* This cannot but be the result of the most superficial examination of our character and conduct. The just and salutary strictness of the divine law, in extending obedience and disobedience to our words and thoughts as well as actions, teaches us by what measure to mete our duty. The religious and moral precepts of the Gospel, besides their prohibition of positive offences against that Gospel, contain a variety of requisitions which all go to the formation of religious and moral character, and the neglect of which constitutes a class of sins involving no small share of the guilt which calls for deep and sincere repentance. Sins therefore of omission as well as commission will be found to have left their stain upon our souls. Of this we must possess a full and humbling sense, and thus lay the foundation of true repentance in a thorough conviction of sin.

To do this effectually, we should accustom ourselves to frequent and serious self-examination. Diligently studying the divine rules by which we are to be governed, and humbly seeking the grace of the Holy Ghost to enlighten us with a full and correct knowledge of them, and with a true view of our spiritual state, we should carefully and impartially compare with those rules our hearts, characters, and lives.

To secure the full benefit of this important duty of self-examination, we should live in the habit of frequently and statedly observing it. At the close of every day, we should review our actions, words, and voluntarily indulged thoughts, dispositions, intentions, desires, and tempers, through the day, and strictly ask our consciences as to the fidelity with which we have discharged our several duties to God, to our fellow men, and to our own souls. The weekly fast of Friday should be made an occasion for a more general review, with an especial reference to the past week. And our immediate preparations for the Holy Communion, with a particular view to the interval since we last communed, should present other solemn occasions. Some method of this kind will greatly tend to our profitable discharge of this duty of [illegible], which may be considered the most fundamentally important in the whole range of Scripture requisitions. The result cannot but be a thorough conviction of our sinfulness.

Still, however, we should be humbly sensible that even the strictest self-examination will not reach the extent of our guilt. Many unnoticed and forgotten transgressions will still remain to dictate the psalmist's exclamation, Who can tell how oft he offendeth? Cleanse Thou me from my secret faults.

We may next notice as belonging to true repentance *sorrow* for the sin of which we are convinced. "I will declare mine iniquity," says the psalmist, "I will be sorry for my sin." "Godly sorrow," says the apostle, "worketh repentance to salvation." And truly the heart of sensibility cannot refrain from sorrow when it considers the nature and effects of the sin of which it finds itself under the influence.

When the Christian sees what sin has done in the world; how it has spoiled the harmony which at first subsisted between the different parts of creation; has given their fury to the prowling tenants of the desert, and passions rather befitting them to him who calls himself the lord of the creation; that *it* has produced the desolating storm, the terrific earthquake, the raging pestilence, and war's long train of ills; when he reflects that but for sin, the undisturbed joys of paradise would be ours, the unsocial, discordant, and malignant tempers, so fruitful in infelicity and misery, would be strangers to the human breast, and the pangs of sickness, and the agonies of death, unknown; and then remembers that he has been the willing servant of sin, has added to its influence, and multiplied its evils, surely he cannot but be moved to deep and sincere sorrow.

When he considers how his affections have become debased, his mind poisoned, and his nature corrupted by sin, he will lament it with shame and remorse.

When he reflects that his sins expose him to the wrath of that God who holds in His hands the thunders of omnipotence, and jealous of His honor, will not suffer the impenitent to escape the vengeance of eternal flames, how can he do otherwise than shed the tears of sorrow for their commission!

And when, especially, he reflects on the awful character stamped upon sin, considered in connection with his Christian privileges and obligations, he has a view of it which must fill the mind of true sensibility with the liveliest apprehension of its guilt and danger. God has been pleased to receive him by baptism into that holy covenant which, bringing him under the strongest obligations to piety and virtue, promises, as the reward of fidelity, the most exalted spiritual and eternal blessings; and which further engages, on his willing and devout acceptance of the offer, to extend the influences of the Holy Ghost to renew and sanctify his heart, and confer on him ability to resist sin, and be true to his obligations. In the very face of these obligations, and in contempt of these offered privileges and blessings, his sins have been committed. This is a thought which ought to be brought seriously by every one home to his own conscience. As many of us as have been baptized into Christ have put on Christ—assumed the profession of His religion, adopted it as ours, with all its obligations on our part, and a title, through the great mediation on which the covenant is founded, to all the privileges and blessings pledged on His. Our sins place us in the peculiarly guilty situation of members of Christ, that is of His mystical body the Church, in rebellion against Him their divine Head; children of God, faithless and disobedient to their Almighty Parent; and inheritors of the kingdom of heaven, slighting that blessed inheritance, and risking the loss of it forever. Our Covenant-God will not be mocked. If His offers, promises, and pledges are disregarded, His threats will be executed with proportionably increased severity. As His covenant commends itself to our fidelity by the most gracious, inestimably valuable, and eternal rewards, so does it also by the discipline and recompense of sore and everlasting punishment.

But although these views of the miserable consequences of sin on the human state, and of its awful danger in reference to eternity, are well fitted to strike us with remorse, and lead us to reflection, there are far higher and more ingenuous motives to sorrow for sin. These flow from a view of its *base ingratitude.*

He whom we have offended is the God who made us; who has preserved us every moment of our being; from whom have been derived all our blessings and means of happiness; who has given us the exceeding great and precious promises, the invaluable doctrines and precepts, and the rich and sufficient consolations of the Gospel; and from whom has proceeded no less a gift than His only begotten and beloved Son, to suffer and die for our sins. And those sins contributed to the sufferings of this gracious Saviour. They sharpened every nail, and augmented every pang. For them He was wounded, bruised, scourged, led as a lamb to the slaughter, crucified and slain. For this unparalled love, our sins have manifested ingratitude.

They have also been an offence against the Holy Ghost the Sanctifier; a grieving of Him who offers to make us holy that we may be happy; a quenching of those His sacred influences which only can support our spiritual life, and fit us for life eternal; a neglect of those kind inward warnings and monitions, the workings of the Spirit upon the conscience—whose faithful memory does not tell him that herein he has sinned often and most grievously against his gracious and long-suffering God?—a neglect of the Holy Spirit's workings upon the conscience; and a risk of that abandonment by which He gives over the obstinate sinner to a reprobate mind.

Surely from a view of the guilt, the danger, and the ingratitude of sin, motives will arise, which cannot be resisted, for sorrowing most heartily for its commission.

Conviction of sin and sorrow for it, will naturally be expressed in *confession*. "I acknowledged my sin unto Thee," said the royal penitent, "and mine iniquity have I not hid." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let then the humble penitent, who is convinced of sin, and to whom the remembrance of his transgressions is grievous, and the burthern of them intolerable, prostrate himself before that God whose compassions fail not, to acknowledge and bewail them. Let him keep back nothing from humble and contrite confession to the Lord his God. It will be a relief to his burdened heart. His conscience, thus freed from the depressing wretchedness and painful stings of guilty recollections, will be opened to all the sweet and healing influences of pardoning grace and mercy.

And that this blessed effect may ensue, the penitent will add to his confession *prayer for pardon*. For the God whom he has offended is a gracious God, long suffering, and of tender mercies; and whoso cometh unto Him with no wise cast off; but though his sins be and true faith, He will in let, they shall be as wool, though they be red like crimson, they shall be white as snow. There is forgiveness with Him. Therefore let every one that is penitent make his prayer unto Him while He may be found, and call upon Him while He is near.

In these supplications and prayers, let him remember that there is none other name under heaven, given unto men, whereby they can be pardoned and saved, but only the name of our Lord Jesus Christ. Let him remember, for his comfort and encouragement, that if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. Humbled under a sense of his unworthiness, let him flee, with eager solicitude, and lively faith, to the hope set before him in the Gospel, and with the plea of his Saviour's all-sufficient merits, approach the throne of the heavenly grace. All hope of pardon, except through His atonement, is totally unfounded. True penitence brings the clearest conviction that man, in himself, is without hope; and that salvation, if to be of his own procuring, must be given up forever. Jesus Christ, and He crucified, is his only refuge and his only confidence. In Him he can have hope. Coming unto God through Him, in faith, humility, and sincerity of heart, he knows that he will not be rejected.

To these pious exercises, if they are sincere, will be added *resolutions of amendment*. In vain will we be convinced of our sins, and weep for their commission; in vain will we confess them to God, and pray for His pardon; and in vain will we urge the atoning merits of the Redeemer; unless we humbly resolve no longer to follow nor be led by transgression. If we fail in this, all our other exercises are but solemn mockery, an insult to God, which must greatly aggravate our guilt, and an hypocrisy and dissimulation, as awfully dangerous as they are disgraceful. Be we then careful that when we confess our sins, we steadfastly purpose to lead a *new life*. Essential duties under this head are reconciliation where we have offended against charity, and restitution where we have done wrong to our neighbor.

And forasmuch as we are by nature weak, and have no power of ourselves to help ourselves, and God has graciously promised the aid of His Holy Spirit, let us, in full assurance of faith, seek grace to help in this time of need, and enable us to carry our resolution into effect. He who truly repents will be earnestly desirous to have that grace whereby alone his repentance can have its proper effect, and will humbly apply to all the means which God has appointed for its conveyance. In the exercises of private devotion, he is instant in asking that he may receive pardon, seeking that he may find grace, and knocking that the door of mercy may be opened. Very diligently does he read, mark, learn, and inwardly digest, the holy Scriptures which God has caused to be written for his instruction in the faith, the hopes, and the duties of his Christian calling. To the means of grace established in the Church of Christ, its temple and altar services, and the ministrations generally of its priesthood, he has constant and devout recourse. The sincerity with which he professes to repent is manifested in the required and sanctioned Gospel tokens of walking humbly in all the commandments and ordinances of the Lord.

This sincerity must also be shown by unremitted efforts, as far as is within control, not to be again *unnecessarily exposed to the occasions of temptation*. These are indeed offered, in a greater or less degree, by every situation in life. And as Christian duty calls us to live in the world, and engage in its affairs, we cannot be always removed from scenes of temptation. In the midst of those, however, which we must encounter, we should have God in all our thoughts, both as an Object—in His word and His works, in His providence and grace—of habitual contemplation, for the guarding and pre-occupying of our minds; and also as the source whence we are to derive security and protection. To this, stated daily periods of religious retirement, meditation, and devotion, will be greatly contributive; as also what opportunities pastoral fidelity may allow for retreats, on days and at hours when worldly pursuits and enjoyments crave attention, into the sanctuary of the Church's solemn services.

The Christian should also be solicitously careful not unnecessarily to increase the number and force of the temptations to be encountered by him. He should narrowly inspect every case of worldly conformity to which he is called, whether of business or of pleasure, lest it be inconsistent with his Christian obligations, lest it draw him too near to that love of the world which is enmity with God, or lest it weaken the strength and cool the ardor of his devotion. He should beware lest his conscience cease to be duly sensitive touching the danger of attachment to the world, and engagement in its business or its pleasures.

The penitent should lastly be careful not to remit his most vigorous exertions to *persevere unto the end*. Without this, the indispensable duty of repentance is not discharged; for it will then be obvious that the heart is not changed.

Throughout all the duties that have been named—self-examination, conviction of sin, sorrow for sin, confession of sin, prayer for pardon, resolutions of amendment, the seeking of divine grace, avoidance of temptation, and perseverance in newness of life, we shall both manifest the proper Christian state of heart and mind, and use an important means of the Holy Spirit's influences, by paying devout regard to the evangelical duty of fasting and abstinence, in faithful observance of the rules and appointments to this end set forth by the Church.

But this is a frail and imperfect state, in which we can never expect to attain to sinless obedience. The faithful and constant discharge, however, of these several parts of repentance, the Gospel bids us hope, will meet the favor and the grace of God, who, for Jesus' sake, will pardon our imperfections, remedy our deficiencies, accept our sincere though imperfect services, and bring us finally to that happy state, where we shall be changed, and know no more the deficiencies of this world of trial.

B. T. O.

For the Churchman.

Methodism.

Mr. Editor,—The object of this communication is to carry out the design of a worthy young layman of the Diocese of Pennsylvania, who has devoted much time and research to the task of collecting whatever has been written calculated to throw light upon the history of the rise and progress of Methodism, by apprising those whom circumstances may have led to feel an interest in the subject, of the results of his unobtrusive and patient diligence.

By the laborious drudgery of consulting the catalogues of all public libraries attainable, and tha use of other means, he has prepared a catalogue of two hundred and seventeen Anti-Methodistical works—fifty-five by Methodist authors—eighty-two miscellaneous and twenty political.

A very neat manuscript copy of this has been deposited in the library of the General Theological Seminary, New York. It must greatly facilitate the labors of the future ecclesiastical historian of the last and present centuries, by furnishing him with an index to ample materials for an account of this schism.

An edition of this catalogue has been beautifully printed at his own cost by the compiler. He has also presented to the library of the institution above named, a collection comprising one hundred and sixty of the works enumerated in the catalogue; besides numerous other Methodistical books and engravings, forming together a very unique collection.

The erroneous doctrines of this sect have been sown so broad-cast over the land—disseminated so diligently and successfully under the peculiar circumstances which after the American Revolution favoured their propagation, that it is by no means an unimportant matter that ample means should always be at command not only to expose, when necessary, the departure of the English as well as American Methodists from the standard of their zealous but ill-judging founder, whose faithful followers they yet claim to be, but also to exhibit the spurious character of their Episcopacy, and consequent invalidity of their ministry—their want of any well-founded assurance that from such they can receive the sacraments,—the unsoundnesss upon the doctrine of the Holy Trinity of many of their divines, who deny the eternal Sonship of our blessed Lord—their mischievous error of making the feelings and emotions of a man the test of his Christian character, &c. &c.

These considerations induce me to believe, that the zealous young Churchman, whose anxiety in some way to serve the Church has stimulated him in his labours, has wrought a good work; and one for which he will receive the hearty thanks of many from whom his modesty has concealed his name.

M.

For the Churchman.

Mr. Editor,—I observed in your paper a week or two ago, Mr. Hobart's letter disclaiming the articles which have appeared in the Churchman under the signature of J. H. H., and I find that the Protestant Churchman has been endeavoring to use the circumstance to your disadvantage. While I am sure that J. H. H. is the last man in the world who would obtrude any thing of a personal nature on the public, I am equally certain that he is not the *one* to shrink from the avowal of any Church principle, or the vindication of any Church feeling—and that he would not wish another person to be held accountable *for* the merit or demerit of a performance of his.

The article which appeared in August, and which was dated from Mamaroneck, was at first sent to a Connecticut paper, and signed with his name, but the editor refusing to publish it, it was then forwarded to the Churchman, with his initials, being the signature which he had always used in that journal—and to the appropriation of which he is certainly as much entitled as Mr. Hobart.

When he commenced writing articles for the Churchman, some years ago, I do not think he was aware of the identity of Mr. Hobart's initials and his own—or that he reflected on the probability of their contributions being mistaken, and one or other of them charged with sentiments which they did not hold.

Not having seen the Protestant Churchman, I am not acquainted with the nature of the editor's remarks on the difference of "the matter and style" of the two J. H. H.'s, or in whose favor his verdict may be,—but we all know that styles may be very different, yet equally good.

It is true that any production from the pen of the Rev. Mr. Hobart, independently of its own merit, would carry greater weight than from that of the *unknown* J. H. H., as the former stands in such near affinity to one of our most venerated Bishops. But, Mr. Editor, J. H. H. has good church blood flowing in his veins also; for though his ancestors, who for several centuries have had the privilege of ministering at the altars of the Church in the mother country, might have some of them been men who were "passing rich with forty pounds a year," yet they were good Churchmen; and their pastoral virtues will not be forgotten while the memorial, made of them by one of the family, (whose name is not unknown to fame,) remains among the sweetest breathings of English poesy—not while "lovely Auburn" and her "village Preacher" have power to wake the gentlest sympathies of the human heart. Ah! had we *many* now like him, who "watched, and wept, and prayed for all," the Church would soon throw off her mourning garb.

I hope when this meets the eye of J. H. H., he will excuse the feeling which has drawn these remarks from one, who could not bear that the imputation should be cast on him of endeavoring to shield himself under the name of another person; and knowing that he could make so much abler a vindication of himself if he chose, I hope he will take in kindness this feeble attempt of **A Friend.**

February 22d, 1846.

For the Churchman.

Mr. Editor,—The Calendar has paid me the compliment to insert a communication which I addressed you a few weeks ago, and further to confess its value by a statement of the intentions of those who erected the Church in question as to its plan. I have no wish to do anything which may carry the idea of a controversy on this matter, but you will allow that what little I have to say cannot fairly be so interpreted.

It is gratifying to learn that the absence of a chancel in St. Mary's, is felt to be a defect; and further that it is intended to add one at some future day. But I must protest against such an inversion of natural order as this implies. Towers, aisles, and porches, may well be postponed till funds allow of their addition; but the chancel is too essential a feature to be thus treated. It is like building a chancel and leaving the altar till some later day. The chancel, which is the very nucleus of a church, should never be omitted from the original design. If funds fall short, let the nave be curtailed, *that* may be easily lengthened at any time, or the porch and organ dispensed with; or let a more vigorous attempt be made to obtain what is needed. The difference in expense between the part of the nave usually railed off and the erection of a proper chancel cannot be great if the length of the nave be diminished. Another consideration is that if the chancel be added later, a new consecration will seem to be needed.

As regards the non-erection of a south porch, why if there were funds for one at the west end, could not these have been made use of for a more correct purpose? There might at all events have been a south *door*. Western entrances for small churches are faulty when not in a tower. Porches are for use, not show, and are always to be placed on the side; so that where there is already one at the end, the addition afterwards of one in the proper place seems to carry with it the necessity of blocking up the first. Where there is a side-entrance, the west end will be found a good situation for the organ, not however in a gallery, but on the ground.

With deference to the opinion of better-informed judges, I cannot agree with the Calendar that wood arches are as natural as stone. Wood from its very nature requires a different treatment from stone.

I am sir, your obedient servant,

Feb. 28th, 1846. CAMDEN.

The Churchman.

New York, Saturday, March 7, 1846.

ANNOUNCEMENT.

The Churchman's Office,

No. 12 John Street (up stairs) South side, near Broadway.

Believing "THE CHURCHMAN" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

I. To ENLARGE IT—so as to afford space for a larger amount and variety of matter, and greater accommodation to its increasing number of Advertising Patrons.

II. To print it on a better and more uniform quality of paper than heretofore.

III. In NEW TYPE, expressly prepared for its *exclusive use*.

IV. To conduct its BUSINESS AFFAIRS in its own office, under the supervision of an "EXECUTIVE COMMITTEE" appointed for that purpose.

The first number of "THE CHURCHMAN" ENLARGED will be issued on Saturday the 2d day of May ensuing, on the following terms:—

I. As heretofore at *three dollars* per annum, payable in advance.

II. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted to, or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

III. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in ADVANCE, of *two dollars* for each such subscriber will be received for the *first year*.

IV. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office, and remitting, always in ADVANCE *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

"The Executive Committee" consists of the following persons:—FLOYD SMITH, Chairman; JOHN H. SWIFT, JOHN C. THATCHER, DAVID HUBBELL HOYT, and BENJAMIN A. MUMFORD. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

New York, March, 1846.

It will be seen from the above notice, that a change has been made in the business department of the Churchman, and that arragements are making to bring it out in new type and in an enlarged form. This new effort is mainly owing to the interest felt in the paper, or rather in the principles which it advocates, by a number of zealous laymen in the city, and also to the plain indications which we have, both here and at a distance, of the probability of a large increase in our subscription list. We acknowledge our high gratification at this new evidence of the favor and encouragement extended to our humble labors, and trust that it may excite us to more vigorous exertions in behalf of the principles to which the paper is pledged, and to the continued and consistent application of them to the anomalous position of our Diocese which we have heretofore made, not less from the dictates of conscience than from the obvious requirements of truth and duty.

We bespeak the favor of our friends for the "The Churchman's Library," which will continue to be issued by Mr. Sparks, on the same principles on which it has been heretofore conducted.

The suit instituted by the Corporation of St. Augustine's Church, Philadelphia, for losses sustained during the riots of 1844, is still pending; and we find in the last number of the Catholic Herald a petition of the County Commissioners to the Judges of the Supreme Court in the Eastern District of Pennsylvania, praying for a rule to show cause why a writ of *quo warranto* should not issue against the professed corporators requiring them to show by what authority they use the corporate name, style and title of "The Order of the Hermits of St. Augustine."

The petition states that no act or resolution can be found incorporating any institution by the title of the plaintiffs; that if the plaintiffs were ever incorporated they have failed to keep up a succession of corporators, and that they have violated the terms of their charter. With these matters we are no farther concerned than to express the sincere and earnest wish that the plaintiffs may not be debarred of just and full compensation for their losses by any legal technicalities.

There is another part of the petition, however, of more general interest which we shall present to our readers entire:

And your petitioners further represent, that if the plaintiffs were ever incorporated by the name, style and title aforesaid, that they are a branch or a subordinate part of a foreign society or order by the same name, which was founded by St. Augustine or St. Austin, a foreigner, and which society or order was instituted and incorporated by Pope Alexander IV., a foreign Prince.

That the members of the said foreign society or order are all under a vow of poverty, and according to their rules can have no property of their own, either individually or collectively, but only collectively the use thereof, the right and dominion of every thing which they had or have by donation or legacy vesting in the Church of Rome, viz: the Pope—wherefore, any such incorporation, under the act of 1731, would allow a foreign Potentate to have temporal power in this Commonwealth, and dominion over land and tenements situated in the State of Pennsylvania, which is contrary to the policy of our Constitution and laws, and every such incorporation is null and void. Your petitioners further respectfully represent, that no incorporation under the act of April 6th, 1791, can be granted except to citizens of Pennsylvania—that the act or article under which the said plaintiffs in the said suit claim to be a body corporate by the name, style and title aforesaid, was signed by three persons only, and that neither of them were citizens of Pennsylvania.

Wherefore the granting them the franchise of a corporation was illegal and void, and the plaintiffs aforesaid have no right to sue the said defendants under the said name, style or title.

Your petitioners further respectfully represent that each and every of the three persons aforesaid, who signed the said act or article to be incorporated as aforesaid, at the time of signing were priests of the Roman Catholic Church, and had severally taken oaths to defend the dominion of St. Peter (thereby meaning and intending the dominion of the Pope) against every aggression—to preserve, augment and extend the rights, honors, privileges and powers of the Pope and his successors—to observe, and, with all their might, to enforce his decrees, ordinances, reservation, provisions and all dispositions whatever emanating from the Court of Rome, viz. for the Pope to persecute, to the last extremity, heretics, (all who shall be discovered to differ even in the least point, from the judgment and practice of the Catholic religion,) thereby meaning and intending schismatics and all who will not pay to the sovereign Pontiff (meaning the Pope) all the obediences which the sovereign (meaning the Pope) should require.—That it is against the policy of the constitution and laws of the Commonwealth to grant corporate powers to any person or set of persons, who have thus bound themselves to a foreign power to do things which are contrary, not only to the genius of our government, but to the sovereignty and independence of the United States, and that a charter granting such power upon any conditions is void on the ground of surprise.

Your petitioners further represent that each and every one of the said persons who signed the said act and article to incorporate, held an office, viz: that of pastor under a foreign power: the Pope of Rome, which offices were held at the will and pleasure, either directly or indirectly of said foreign power, viz: the Pope of Rome, that all corporations granted by virtue of the act of 1791 are entirely temporal, and therefore that the granting of corporate power to such persons under such circumstances would be granting temporal power in Pennsylvania to a foregn power, in its nature political, as well as ecclesiastical, viz: the Pope, which is contrary to reason, unconstitutional, illegal, and void.

The Catholic Herald does not deny that, the brothers of the Order of St. Augustine being disqualified by the rules of their order from holding property, the right and dominion over the property for the loss of which they seek to be reimbured rests in the Bishop of Rome; nor does he attempt to show that such a right and dominion is consistent with the constitution and laws of Pennsylvania; but is content to remark that "the plaintiffs in the case sue for damages as a body incorporated by the State and not, we think, as Brothers of this or that order of Hermits," and that he fears no injury to their cause "from the 'clap-trap' nonsense about 'foreign society,' 'foreign potentate,' and what not."

In regard to the oath to defend the dominion of the Pope the same paper affirms that not one of the seven hundred priests in this country has ever taken this oath, meaning, we suppose, that no priest has taken it who is not also a bishop; and also that the oath, "when rightly interpreted, and as it is under stood and taken by those to whom it is proposed, is *not* contrary to the genius or independence of this country."

In support of this position we have as usual, the testimony of Dr. Doyle, before the House of Commons, that "if the Pope were to intermeddle with the rights of the king, or with the allegiance which Catholics owe to the king, * * we should oppose him by every means in our power, even by the exercise of our spiritual authority." What the rights of the king are, or what allegiance is due to him Dr. Doyle does not say, but he goes on to deny, in terms which leave no doubt of his sincerity, that that "the Catholic Church (meaning the Roman) has never defined, declared and proposed to the faithful in any shape or form, through those organs by which she speaks to her children, that the Pope has or ought to have any power direct or indirect, over the temporal rights of sovereigns or states."

Dr. Doyle here falls back on the usual ground of Romanists when they wish to evade responsibility for the hateful doctrines which are or have been upheld in their Church, *viz.* that they are not defined by their Church. The same may be said of Purgatory, the worship of saints and images, &c. &c., which are *hateful doctrines* as upheld at various times and places in their Church, but harmless as defined *by* their Church. If the Roman Church is of the same mind with Dr. Doyle, why does she not disclaim the hateful doctrine "through those organs by which she speaks to her children?" This she has never done. Nay, within a year a work has been published in this country, defending the doctrine of the Pope's supremacy in temporals and showing that the doctrine had triumphed over the attempts which had been made on the continent to extinguish it. We saw a notice of this book last summer in the Vermont Chronicle, though on inquiry for it then and since at bookstores in this city, we have never been able to obtain a copy.

It was not our intention, however, to make any remarks on the general subject, but merely to apprise our readers that this point is likely to be a subject of judicial investigation.

THE TIMES ECCLESIASTICALLY CONSIDERED, *in A CHARGE to the Clergy, from the Bishop of the Diocese of South Carolina in February,* 1846. Charleston: Miller & Brown, 4 Broad street.

We thank Dr. Gadsden most cordially for his able and most instructive Charge, and trust that the good effects of it will be felt throughout our whole communion.

Dr. Gadsden traces the history of Divine teaching from the beginning, chiefly with a view to show that the Church has never been left without divinely authorized teaching, and to illustrate the insignificance of private teaching as compared with the oracles of God. The concluding portion of the charge, which contains its application to the present times, will be found on our first page; but as there printed it begins abruptly, and the reader is requested to consider the following passage as introductory to it:

The method divinely approved of teaching religion, has been substantially the same from the beginning. This method has been recognized in our day, in our branch of the Church, according to which, the first place, as is most justly due, is given to teaching from God; the second place, as is also most justly due, to the teaching from the Church; and the third place, as is also most justly due, paramount to that of any lay person, or association of lay persons, to the teaching of the clergyman. But is this the proper, the prescribed plan, strictly regarded? Is the relative importance of the three methods of teaching recognized generally, or even by the majority? Is the *divine* teaching duly estimated? Is the *Church* teaching duly estimated? Is not the individual teaching unduly estimated, regarded as the chief, preferred to the divine and the ecclesiastical; to that in Holy Scripture, and in the formularies of the Church, if not, (owing to the restraint of Rubrics and Canons) almost exclusively used, yet overrated so extravagantly, that in the language of a cotemporary, the Sermon has come to be considered a third Sacrament, and worse, allowed to put aside the other teachings—to abridge them habitually, to mutilate them by unauthorized omissions, and it is feared, even sometimes to contradict them—not wilfully, we make no such accusation, but inadvertently, carelessly, in consequence of the hurry of the preparation for the pulpit, the multiplication of the exercises in it, and the adoption there and at Pastoral Catechising, of impromptu addresses.

Of this error, this exaltation of a man's teaching, and consequent disparagement of God's teaching, and his Church's teaching, there are traces in each age, from an early date. Of this error, in its most flagrant form, was Eve guilty, when she listened to a creature and obeyed him, rather than her Creator; and Adam, when he preferred her counsel. The builders of Babel were signally punished for seeking their happiness by human devices, instead of by the directions and assistance of God, for endeavoring to reach heaven by a tower of human structure, instead of through the city, the Church, "whose builder and maker is God." They who said "Go to, let us build a city and a tower, whose top may reach unto heaven," and they who followed that teaching, did they not disparage the teaching of God, and of the fathers of the faithful—the hands of the Patriarchal Church?

In the time of Moses, human teaching was preferred, and they were awfully rebuked for it, to *that* which God had provided, by the deluded Levites, who gathered together against Moses, the divinely appointed Legislator, and Aaron the divinely appointed Priest, and said, "Ye take too much upon you, seeing all the congregation is holy, and the Lord is among *them*."

In the age of the Apostles, the over estimate of individual teaching was thus exposed by the Apostle Paul, "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas. Is Christ divided?" And he hath left this warning, would that it had been effectual; "The time will come, when they will not endure soune doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

We have often thought of giving our readers some extracts from Prof. Schaff's work. The following has been sent to us, taken we believe from the New York Evening Post:

Puseyism—Tractarianism.

The following extract from a pamphet recently published, "The Principle of Protestantism," by Prof. Schaf, of the German Reformed (Presbyterian,) Theological Seminary, in Mercersburg, Penn. translated and recommended by Dr. Nevin, an associate professor, and an eminent and learned divine in the Presbyterian church, will give your readers a correct idea of what are the sentiments of so-called Puseyites:

I look upon Puseyism as *an entirely legitimate and necessary reaction against rationalistic and sectaristic pseudo protestantism, as well as the religious subjectivism of the so called Low Church Party*; with which the significance of the Church has been forgotten, or at least practically undervalued, in favor of personal individual piety, the sacraments in favor of faith, sanctification in favor of justification, and tradition in its right sense in favor of the holy scriptures. I make indeed no question, but that with many who belong to this neo catholic school a feeling of poetical romance is more prevalent than true religious conviction; that others again, among the clergy especially, are swayed more or less by heirarchic interest; and that still a third class, largest of all perhaps, are carried along with the alluring movement by the current of mere fashion. But with all these allowances, when we take the movement in its whole compass as exhibited in its authors and leaders in England, we must admit that it rests upon decidedly religious and true Christian ground, and springs from grief on the one hand over the disjointed, discinctured character of the age, and an endeavor after Christian catholicity and unity on the other. Hence we find it characterized by deep moral earnestness, reverential solemnity, and a certain spiritual dignity of tone and manner even in controversy itself. It has a proper feeling of respect for history; looks reverently after the remains of the religious life of other days; cherishes a filial homage towards the Christian Past. It exalts the authority *of the general over all that is simply single*, and makes the reason of the Church to be more than that of the individual; counteracting thus the rage for independence that rules the time. It holds fast to the *importance to the sacraments*, as objective institutions of the Lord, *that hang not on the precarious state of the subject, but include an actual living presence of Christ for the purposes they are intended to secure, as real as that by which he stood among his disciples in the days of his flesh*. It restores the week services, the Church festivals, and frequent communions after the examples of the first ages; lays stress on religious discipline for the whole man outward as well as inward; *seeks to revive the sense of sacrificial consecration to God*; has an open eye for Church Art, and takes pleasure in beautifying sanctuaries and altars; on the principle that what is best should belong to the Lord, and that such decoration is only the natural expression of childlike love, as it might be expected to show itself even towards a human friend, being well suited at the time to assist devotion in the way of support and elevation through the senses. *With all this it designs not at all to fall back to Romanism*, but only to revive once more the fair usages, lost and forgotten, of the undivided universal primitive church, as nearest to the age of the apostles and so to the fountain of Christianity; and thus also to hold within the Protestant communion such as feel themselves urged to forsake it, through dissatisfaction with the usual nakedness and barrenness of its worship.

In all this, considered by itself, I find nothing that is absolutely wrong. Rather it is my firm conviction, that we must ourselves appropriate fully some of the more general views lying at the ground of Puseyism, to be secure against its advances, and to prevent its errors from spreading continually more and more along with its truth. We too must take a wider range, and our faith in the one universal Christian Church must show itself to be, not merely a confession of the mouth, but power and truth, life and act. We too may not seek the perfection of our own communion, apart from the perfection of the entire Christian Church. We too must be like the good householder who gathers up even the fragments, appropriating to ourselves from the stores of early Christian history in particular, which has sprung from God and proved a blessing to thousands and millions. We too must bear in mind, that the single can hold with advantage only in due subordination to the general, and that there can be no true freedom save in the form of subjection to the authority of God.

So far we go with the young Oxford hand in hand, at the hazard of being called reformed catholic, or catholic protestant.

The following is from the Christian Register, a Unitarian paper, published in Boston. The sentiments in the main are gratifying not only from their soundness, but from the contrast they present to the sentiments which scarce a generation since prevailed among the successors of the Mathers and the Chaunceys. It is much to be hoped that the same change of opinion and feeling which has taken place in regard to the posture may be extended to the form of prayer; and that this improvement may lead to more Christian and Catholic views in regard to the matter of prayer and the grounds of its acceptance. We should not perhaps have adverted to these latter points but for the quotation from Dr. Hey, whose loose views (as given below) deserve to be deeply regretted and unequivocally condemned. Dr. Hey, was, we believe, a Low Churchman; one of a class who, in his day, would probably have "affinity" with the Congregationalist who, happening to attend the services of the Church, confessed that he heard a good sermon, but "had a distressing time in getting to it." It is gratifying to see that the day of such "affinities" is gone by, and to hope that if any new "affinities" shall spring up, they will proceed from a sounder and more Catholic root.

Posture in Public Prayer.

MR. EDITOR,—One of your late papers contained an article on the 'posture in public prayer,' adopted by the Synod of New Jersey; as recommended by the 'committee,' to whom the subject had been referred. The committee, after due deliberation, came to the conclusion, that of the three principal postures of prayer mentioned in the Bible, viz., prostration, kneeling and standing, they 'recommend *standing* as the fittest position for prayer in the sanctuary; and the one in which our congregations can most readily harmonize.'

'Prostration, being a private individual posture; kneeling, could not be practised, as our Churches were now constructed; and 'sitting,' was 'never allowed' in the ancient Churches.'

The position, for prayer in Church, has often been written upon; but the subject has usually been confined to whether 'standing,' or 'sitting,' should be adopted. We have been surprised, in all that has been written, that so little has been said in favor of *kneeling*. Although we well know, that kneeling cannot be well practised, as our Churches usually are constructed; yet, it would seem, as if it must strike every reflecting mind, as being decidedly the *fittest*, and most *reverential* posture, for a congregation to assume, while engaged in prayer; as well as the most sanctioned by Scripture.

So far as the act of *kneeling in prayer* goes, we always have been more deeply impressed with the superior propriety, as well as *solemnity*, practised in the Episcopal and Catholic Churches, than any other.

There is something very *impressive*, in seeing a whole congregation kneeling down, and bowing the head in prayer. Then it would seem as if all, even the most careless and thoughtless, would, for a few moments, forget all else but the object of their devotions. Then, at least, *outward observation* is excluded; and the mind will be much more likely to reflect upon the object for which the position has been assumed. And this has been a frequent, and by some, *only* reason offered, for attending the Episcopal Church; as do most Unitarians, when deprived of the privilege of attending a Church of their own order. And this, probably, is the best explanation to be given of 'Episcopal and Unitarian affinities.' Unless, indeed, they *take*, as they usually *do*, what an enlightened Episcopal divine, of England, *allows*; (Dr. Hey) their 'doctrine to be wholly *unintelligible!*' and that they 'might worship together, and have the same body of doctrine;' each party being allowed the privilege of '*thinking freely in private*;' and being careful to '*use discreet expressions in public!*' This, certainly, is candid and liberal enough, for any Unitarian to endorse, and claim 'affinity' to.

We should like to see some, if not all, our Unitarian Churches so constructed, that during prayer the congregation could all conveniently *kneel*; at the same time bending their heads in humble reverence, before that great and good Being, to whom they profess to pray. This position is certainly more devotional, scriptural, and proper; and should the mind not always yield its homage, there will be, at least, a decent outward observance of prayer in the house of God, instead of that careless indifference, but too often seen, when standing or sitting.

We venture to assert, were one or more Churches to adopt this mode, it would meet the wishes of many, if not all, who may feel any interest in the service of prayer.

This would also obviate the too common evil, complained of in the "Report of the Committee;" "confusion, and restlessness, while the benediction is being pronounced; savoring as little of reverence as it does of good breeding." This truly, is *not* the time for "adjusting the dress," or "getting ready," as if in great haste, to leave the house of God; thereby, plainly showing thankfulness, that the service in which the heart evidently has borne little or no part, is nearly, if not quite over.

Would it not be more becoming, and fitting the place and occasion, to quietly *rise*, after the benediction has been pronounced: and before preparing to rush out of the sanctuary, to pause and consider where they are, and what there for; and reflect, that it may be the *last* time, that they, or some of their fellow worshippers, may ever meet together again.

If people really go to the house of God, for *religious worship*, it should be in a *humble* and sincere spirit; all prejudice, pride, as well as foolish and ridiculous distinctions which inflate the weak and vain minds which indulge them, should be then dropped; there they should feel that they have assembled before the great Being, whose eye searcheth the *heart*; and who maketh no distinction, but between the just and the unjust. There they should feel that they have met for a common purpose; with hearts conscious of their own frailties and dependence; and there they should reverently and earnestly seek for that divine care, pardon, and blessing, of which all must feel their need.

Such feelings would have a tendency to soften and *rectify* the heart, and bring forth those Christian and heavenly influences, so pleasant to behold, and so acceptable in the sight of Him, whose greatest command is love to God, and love and good will toward each other.

We acknowledge with much pleasure the receipt of the subjoined communication, and its remittance of *ten dollars*, which will be handed, as directed, to the Rev. Mr. Cuming.

We are happy to learn that the progress made by Mr. Cuming is so far satisfactory as to render it reasonably certain that he will freely accomplish his most worthy purpose, so as to detain him from his own parish but a short time.

March 2d, 1846.

SIR,—The Publisher of the Churchman is requested to give the enclosed sum to the Rev. Mr. Cuming, to be applied to the payment of the Church debt in Michigan, from a lady in Baltimore, who wishes she could send the required amount, but hopes the small sum of ten dollars will be acceptable.

REVIEW OF THE GROUNDS *upon which certain persons in the city of New York apply for legislative interference with the Corporation of Trinity Church.* Albany, 1846.

We scarcely ever read a pamphlet which from the title page to the end gave better evidence that every word in it had been well weighed and deliberately chosen. We quote the introductory part, and refer to the pamphlet itself all who are desirous of taking a dispassionate and comprehensive view of the whole subject. The propriety of that section of the law of 1814 which requires voters to be members of the congregation of Trinity or of one of its Chapels, which is the chief ostensible matter of complaint, has been nowhere so clearly stated, we think, as in this pamphlet.

Certain persons who are members of various incorporated Episcopal churches in the city of New York, claim also to be corporators of Trinity church in that city, and to be entitled not only to choose officers and control the affairs of their own churches, but to be entitled also to manage the affairs of Trinity church, by participating in the election of its church wardens and vestrymen. And they complain that by an act of the legislature, passed in 1814, their rights as corporators of Trinity Church have been impaired. The grounds of this claim are set forth in a report made to "a meeting of Episcopalians" in the city of New York, signed by John Duer, Hiram Ketchum and Gerardus Clark, three counsellors at law in that city, somewhat conspicuous as active partizans in the dissentions which have lately agitated the Episcopal denomination, for their animosity against Trinity Church.

This report has been extensively circulated, and although, from the position of its authors, it is entitled to no weight as a deliberate opinion of disinterested counsel, yet as the argument of partizan aad professional advocates, and the best which the applicants can advance, its reasons and assumptions render it a fit subject of examination. The writer of this review desires no other consideration or respect for the arguments and views he is about to present, than such as their own justice and propriety may demand; and conscious that no name, however elevated or however humble, would add to or diminish their force, he is content to lead them to tha candid consideration of those for whose perusal they have been prepared.

If the act of 1814 does in fact violate the rights of the persons now complaining, the inquiry naturally arises, how has it happened that such violation has been endured for more than thirty years, by men whose intelligence forbids the idea that they could be ignorant on a subject where the means of information were spread before them,—endured under circumstances calculated to provoke every effort for redress, by men not disabled by the want of pecuniary means from the legal assertion of their rights, or from appealing to the Legislature? There has not been a mere omission to exercise an admitted right, but a submission to an open and well known denial of claims that had been preferred in pamphlets,[*] and had been the topic of discussion in the Legislature and in the Council of Revision. Can stronger evidence be adduced than those, if any there were, affected by the provisions of this act living at the time of its passage, or who have succeeded them during a generation, considered those provisions expedient, reasonable, just and constitutional; and cheerfully concurred in arrangements eminently calculated to prevent contentions, to settle disputes, and give peace and repose to the whole communion of which they were members? Perhaps no statutes of limitation can be technically interposed against the revival of such claims, but the principles upon which such statutes are grounded, and on which presumption is sustained in the absence of positive enactment, are very applicable to the case. These are principles of public convenience, by which the exclusive, uninterrupted enjoyment of a right for twenty years, is held a conclusive presumption of the existence of such right, and the abandonment of any claim or exercise of a right for the same period, is held in numerous instances to amount to a surrender of it. Thus, the Court for the Correction of Errors in this State, have decided unanimously that where a town possessing corporate property was divided, and each town for a period of thirty-seven years regulated the common property within its limtts, the right to do so, if any existed after the division, was barred by the lapse of time.[†]

Why, it may be asked, has this peculiar time been selected for an application to the Legislature?—a time confessedly of commotion, when the minds of men are agitated by the boldest propositions in relation to the rights of property,—when jealousy of corporations, and of wealthy corporations, is at its height? To the calm, deliberate and disinterested, it is submitted whether such an application, after such long acquiescence, made under such circumstances, presents any peculiar claims to a favorable consideration.

The three gentlemen before named, in their report say that in their opinion, "the act of 1814 is unconstitutional and void," and that they cannot "doubt that could the question be *fairly* presented to a legal tribunal, the decision to be pronounced would fully sustain the views they have expressed." They say, however, that they do not advise an immediate resort to the judicial tribunals for redress, but suggest that an application be made to the Legislature for a repeal or modification of the act of 1814. No reason whatever is given for preferring this course, other than what may be inferred from their use of the word *fairly* in the above quotation. What is to prevent the matter being *fairly* submitted to the legal tribunals? These gentlemen must know that there are various modes of testing the question of the right to vote for officers of Trinity Church by the members of the other incorporated Episcopal Churches in New York—by an action on the case for refusing to receive a ballot, or by mandamus to admit a member, or by quo warranto to determine the legality of an election. There can be no "embarrassment" from a law which is unconstitutional and void. Our courts have never evinced the least hesitation in performing their whole duty, when required to pass upon such laws. On the contrary, their manifest tendency has been to apply with great rigor the constitutional checks upon legislative action. If there ever was a question purely and strictly judicial in its character, depending wholly upon the legal construction of statutes, and peculiarly demanding the calm and deliberate consideration of a court of justice, this is one. A legislative body, from its numbers—from the want of time and opportunity to hear discussions of counsel and to investigate the principles involved, cannot be so well adapted to the examination and decision of the question, as those tribunals which are expressly organized and maintained for that purpose. The "committee," as those gentlemen style themselves, express their own doubts as to the true construction of the third section of the act of 1784, the very law upon which their claim is founded. They say, "It must be confessed that this section is expressed in terms that are by no means free from ambiguity." If so,—if a practical construction has been given to that section, if rights and interests have been affected by it, are not the courts of the State the proper tribunals to expound the ambiguities—to reconcile, if possible, the terms of the statute, and if this be impossible, to declare which construction shall prevail?

The Legislature of this State has never fallen into the practice of some of our sister States, particularly in New England, of erecting itself into a judicial court and deciding legal controversies by legislative enactment; but on the contrary has studiously and resolutely maintained the great landmark of our institutions—the distinction between the legislative and judicial departments. Of this, a striking evideuce is afforded us in the repeated rejection of application for divorces.

Independent of all other considerations, the great and varied interests of a population of nearly three millions of citizens, have a claim to the time and attention of the representatives of the people, paramount to that of any parties to a private litigation.

It may therefore well be asked, whether sound policy, equal justice, and the fundamental principles of our government do not require that the questions growing out of this controversy, presented after so long an acquiescence, by parties stimulated by partizan feelings, at a time so unpropitious—questions confessedly doubtful and of a purely legal character—should be left to the ordinary means of determination, which are open freely and fairly to all our citizens?

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[*] See among others, the pamphlets answered by Bishop Hobart, (as it is believed,) in a publication recently reprinted.

[†] North Hempstead *vs.* Hempstead, 2 Wendal, 136.

APPLETON'S LITERARY MISCELLANY, Nos. 8 and 9.

"History of the English Rebellion of 1640, commonly called the Great Rebellion. From the accession of Charles I. to his death. By F. Guizot, Prime Minister of France, &c., translated by William Hazlitt," is the title of these volumes. M. Guizot's theory as stated in an advertisement to the edition of 1841, considered England as having passed through one great revolution from 1625 to 1688. The first period he makes to end with the execution of Charles, and to comprise its growth and assumption of a position; the second (1649–60) its essay at forming a Republic and failure; the third a monarchical reaction and the final succession in 1688 of those attempts begun in 1640 by "quitting the career of revolution for that of liberty." Materials for the history of the last two periods are said to be collected, at present we have only that of the first without alteration from the edition of 1827, save in the share which the translator has had in preparing it. He has verified the references and added a very full index. The version is an exceedingly spirited one, and on the whole this work will deserve to be sought after by the historical reader. We cannot, however, vouch for its obtaining the approval of those who sympathize with the Church of England and her position in the Great Rebellion. M. Guizot, however, lays much less stress on the ecclesiastical element of the contest than many other writers.

ARNOLD'S FIRST AND SECOND LATIN BOOKS *revised and corrected by the Rev. J. A. Spencer, A. M.* D. Appleton & Co. 1 vol.

Mr. Arnold's classical series, of which these are the first in order, have met with considerable favor and commendation in England, and come out in this country under the care of a sound scholar and practised teacher. The method adopted in them is new, being an application of the usual mode of teaching living languages to the dead ones. We have no doubt that it will find patrons, though we are free to confess that our own prepossessions, perhape we should say prejudices, are not in its favor.

ANATOMY AND PHYSIOLOGY, *designed for Schools and Families. By Calvin Cutter, M. D.* Boston: Benjamin B. Mussey.

This is an elementary work plainly written and profusely illustrated. It is also furnished with questions for the use of schools, and we have no doubt that it will be found useful in its way.

For the Churchman.

Burlington College.

Insertion is respectfully requested for the following communication, which has also been sent to the Episcopal Recorder.

My reverend brethren, the editors of the Episcopal Recorder, are respectfully requested to reinsert the following, from "The Presbyterian," which appears in their last number, and to add to it the remarks which I have appended. In a matter merely personal to myself, I should not trouble them with a correction. "*The Episcopal College.*—The bill incorporating a College at Burlington, has only passed the House of Assembly. When it was sent to the Senate, its sectarian character was objected to so strongly, that it was laid upon the table. It was at length taken up, and the clause requiring the trustees to be Episcopalians, was stricken out. In this shape it will be returned to the other house. We understand that it was the desire of the projector of this new institution to follow the example of England, in papal times,[*] by calling it *Jesus College*, but that considerations of expediency caused this part of the plan to be deferred.—*Presbyterian.*" "The bill incorporating a College at Burlington," passed the House of Assembly without a dissenting voice. "The clause requiring the trustees to be Episcopalians was stricken" out in the Senate, by a vote of 9 to 8. The bill was afterwards reconsidered, two Senators only dissenting; and was passed in the Senate by a vote of 14 to 3: the Senator who moved the amendment above alluded to voting in the majority. Some minor amendments having been made in the bill, in the Senate, having no relation to its religious character, and freely assented to by the friends of the College, it finally passed the House of Assembly, on Tuesday last, by a vote of 41 to 8; and is now a law. The first section is in the words following:—"*Be it enacted by the Senate and General Assembly of the State of New-Jersey, as follows*:—George Washington Doane, Garret D. Wall, Isaac B. Parker, Reuben J. Germain, Benjamin I. Haight, John D. Ogilby, Edmund D. Barry, Richard S. Field, Elias B. D. Ogden, William Wright, Richard W. Howell, George P. Macculloch, James Parker, Charles King, James Potter, Garret S. Cannon, Jonathan J. Spencer, John J. Chetwood, Thomas P. Carpenter, Jeremiah C. Garthwaite, Abraham Browning, George Y. Morehouse, William Halstead, Daniel P. Ryall, and their successors, being members of the Protestant Episcopal Church, shall be, and they are hereby constituted, a body politic and corporate, by the name of 'The Trustees of Burlington College;' and by that name shall have perpetual succession, and may sue and be sued, implead and be impleaded, and may purchase and hold property, whether acquired by purchase, gift, or devise, and whether real or personal, or mixed; and may make and have a corporate seal, and the same break and alter at their pleasure; and shall have all the rights belonging to similar corporations by the law of this state."

The following extract from a letter of an eminent Jerseyman, whose words are fewer than his deeds, will show what spirit is abroad: "I shall fervently pray, my reverend father, that the same spirit which has moved you in this noble enterprise, will stir up the benevolence of Churchmen, and will make them emulous of pressing forward, shoulder to shoulder with you, until this institution of learning shall be fixed upon a firm and impregnable basis."

It certainly was my earnest "desire" that it should be called JESUS COLLEGE. Had no interest but my own been involved, that "desire" would have been persisted in. But, for a great public good, I cheerfully yielded it to the representations of intelligent friends, that the name might embarrass the progress of the bill through the legislature. I can conceive of no fitter name for an institution of Christian education, which aims to carry out and realize those blessed words of the Lord Jesus, which are to be the motto on its corporate seal, and engraven as I trust, on every heart that shall engage in its service: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." If an argument could be needed for its use, in that connection, I should look no farther for it than the one hundred and second hymn:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

"To Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

"People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name."

For the rest, when the name of JESUS shall become exclusively "Papal," I shall begin to think of being a Papist, and not till then.

G. W. DOANE.

Riverside, 2d March, 1846.

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[*] Jesus College, Oxford, was founded by Queen Elizabeth, in 1571.

THE GOODLY HERITAGE OF JERSEYMEN.—Bishop Doane's late address before the New Jersey Historical Society, is an eloquent as well as patriotic production. No Jerseyman, it seems to us, could wish for a means better fitted to awaken and unite his fellow-citizens than the circulation of this address.

We are mortified to be under the necessity of correcting some typographical errors in the communication of "Y." in our last. "Runnymede," by a vile perversion, was made, wherever it occurred, to be "Kunnymede." In the clause, "To forge those old weapons into instruments of torture," *old* was turned into *red*, and "vindications and apologies" was made to read "indications and apologies," together with some others more obvious and therefore less vexatious.

MICHIGAN.—We cannot but rejoice at the favor which Mr. Cuming's application for aid for the churches in the valley of Grand River, State of Michigan, is receiving. We again say to the friends of the Church, let us *promptly* contribute of our ability to so deserving an object.

THE PROTESTANT EPISCOPAL TRACT SOCIETY present themselves again before the Church, to invoke the liberal aid of every one of its members.

In consequence of the extensive gratuitous distributions of the society, its available funds have become more than exhausted. Its Tracts have been diffused through every diocese in the land, in the Territories of the West and South, in Texas, in foreign countries, and in the Army and Navy of the United States.—All classes of our fellow beings have received benefit from the sound doctrines of these little messengers of truth.

As the Church becomes daily more extended, so the demand for a wider and fuller circulation of Tracts is becoming day by day more earnest and more exacting.

It may be interesting to be reminded that this society is one of the oldest of our Church Institutions. Its gratuitous distributions the last nine years have been upwards of fourteen millions of pages,—while the expense of its agency has been more than sustained in its savings in printing and profit on sales.

The Trustees are bold and confident in thus appealing to their brethren to contribute according to their means, to bestow their benefactions for the sake of their perishing fellow men, and in behalf of the Holy Church our Mother, and in the name of Jesus Christ our Lord and Saviour.

ST. JOHN'S CHAPEL.—On Sunday morning a collection will be made in St. John's Chapel in aid of the funds of the Protestant Episcopal Tract Society.

To the Editor of the Churchman:

I trust the Publisher of the "*Questions for Self-Examination*" will not take it amiss, if I say through your paper, that in handing over that Tract to him at his request for republication, it never occurred to me that my name was to be connected with it. It was originally a mere compilation; and the additions supplied by me were for the most part copied from English Manuals. I hope it may be useful in its own humble sphere; but it owes almost nothing to me, and the little that I can do in such matters I am anxious to do, when duty will permit, in the most quiet and unobtrusive way.

H. P.

Albany, March 2, 1846.

For the Churchman.

DIED, in Canton, on the 8th of Feb. RICHARD N. HARISON, aged 59 years, senior warden of Grace Church.

On the Lord's day, at the hour of our Blessed Saviour's crucifixion, and of the ancient evening sacrifice, and while his brethren were engaged in that service in which he had loved to join, our brother fell asleep, and was gathered unto his fathers.

By this sudden and afflicting dispensation of our all-wise, merciful and loving Lord, a family has been called to mourn the loss of an affectionate husband and tender father; his numerous friends and acquaintance a most worthy citizen, sincere and faithful friend; the poor a sympathizing, generous, but often unknown benefactor, and the Church one of her noblest laymen.

To the Church at large the departure of our senior warden is the more to be lamented from the great need at present of staunch and faithful men, who thoroughly understand her system, and who love and will endeavor to maintain her good order and sound principles. And our own loss as a parish might seem irreparable, did we not know that God is both able and willing to fill the places of those in his Church whom "in His wise providence" He is "pleased to take out of this world."

It would be most ungrateful not to render, in the name of the clergy, our tribute to the memory of one whose uniform kindness and generous hospitalities they have so often experienced, and in whose family they have ever found a Christian welcome and a home.

In church the place of our senior warden was never vacant on the Lord's day; and seldom on the Litany and Holy Days; and his last presence there was to receive the Holy and Blessed Sacrament of our Saviour's Body and Blood, as if it were providentially given to strengthen him for that journey which he was so soon to travel, and for which his sudden summons prevented him from making any especial preparation.

And so having suddenly arrived at the end of his journey, he fell asleep "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope," and as we humbly trust, "in favor with His God, and in perfect charity with the world."

May the Lord "so teach *us* to number our days, that we may apply our hearts unto wisdom," and that we with *him* "may find mercy of the Lord in that day." Psa. xc. 12. 2 Tim. i. 16.

The following tribute of respect is from the wardens and vestrymen:—

"The surviving warden and the vestry of Grace Church would express their sense of the great loss which the Church at large and parish have sustained by this sudden and afflicting dispensation of Almighty God.

"The zealous and untiring efforts of our senior warden to advance the true interests of the Church, his stern regard to principle, and unyielding pursuit of right and duty, have made his loss the more to be deplored at a time when his influence and example are especially needed.

"We would also express our sincere sympathy with the afflicted family in this bereavement which an all-wise and merciful God has seen fit to call them to suffer.

"And we trust that the lesson which this sudden event is designed to teach us of the shortness and uncertainty of human life, may not be lost upon ourselves, the parish, and the community of which Mr. Harison was so conspicuous a member."

From the Gospel Messenger.

Rev. Ashabel Baldwin.

The funeral of this aged servant of the Church took place on Tuesday, Feb. 10th. His remains were conveyed from the residence of his adopted son, Mr. Charles B. Bristol, to St. Luke's Church, Rochester, (the clergy named below acting as Pall Bearers,) and after the funeral solemnities, and a sermon by the Rector of St. Luke's, were deposited in a grave in the city cemetery, *Mount Hope*.

A large congregation attended these services, and evinced an earnest interest in an occasion which appealed in a peculiar manner to all the deepest feelings of sincere and enlightened Churchmen.

The following account of a meeting of the clergy has been sent us, with the promise of a sketch of Mr. Baldwin's life, for our next number, and which we shall be very glad to receive.

"The Clergy of the Protestant Episcopal Church, resident in the city of Rochester, (the Rev. Chas. H. Platt, of St. Paul's, was temporarily absent from home,) and such of the neighboring clergy as could be notified in season, met at the house of the Rev. T. C. Pitkin, Rector of St. Luke's Church, immediately after the funeral solemnities on occasion of the interment of the remains of the Rev. ASHBEL BALDWIN, viz.—T. C. Pitkin, Vandervoort Bruce, J. A. Divine, Henry Lockwood, J. B. Colhoun, Jas. A. Bolles, and J. V. Van Ingen, when the following proceedings were had.

Resolved, That in the death of the venerated father, for whom it has been our privilege, (mere striplings in comparison of the aged champion,) to perform the last offices of filial reverence and love—and in the interesting and effecting fact that *among us*, in God's providence has fallen the mantle of an aged Prophet, put on him by the hands of the first father of the Church in America, we are impressively reminded of the importance and sacredness of the trust committed, under God, to the keeping of those who stand now in the place of such watchmen and stewards; and seem brought into the very presence of the cloud of witnesses, and before whom we are to execute and transmit it.

Resolved, That while we leave to older brethren, cotemporaries and companions of the active portion of the life of the deceased, the duty which they alone are competent to discharge, of doing justice to the character of our departed father, we record here *our* sense of the loss *we* have sustained in being deprived of the encouragement and guidance and powerful incentives to fidelity and perseverance afforded us in the prized society and benediction of one all whose thoughts and sympathies centred in the work to which we are called."

The thanks of the brethren present were then expressed to the Rev. Mr. Pitkin for the very judicious and satisfactory manner in which he had in the brief time allowed him,[*] sketched in his funeral sermon the life of the deceased, and drawn from it the impressive lessons suited to our relations to him. A copy of the Sermon was also respectfully and unanimously requested for publication.

J. V. VAN INGEN, Chairman.

V. BRUCE, Sec.

[*] The Right Rev. Wm. H. Delancey, Bishop of the Diocese, had been expected, (agreeably to a promise made by him to the deceased,) to preach on the occasion, and it was not ascertained until a late hour that his absence on a visitation would prevent his arrival in season.

The Rev. J. H. Hobart has accepted a *unanimous* call to the Rectorship of Trinity Church, Geneva, and is expected to enter upon the discharge of his duties about the middle of April.—*Gospel Mes.*

Bishop McCoskry's Appointments

2d Sunday in Lent, March 8, St. John's, N. Y., at 10½ A. M., Confirmation. St. Paul's Church, Staten Island, at 3 P. M., Confirmation. Second visit.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M, Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Services Performed.

Sexagesima Sunday, Feb. 15, confirmed 48 persons in St. Luke's, N. Y. In the afternoon of the same day confirmed 34 persons in St. Philips, N. Y.

Quinquagesima Sunday, Feb. 22, confirmed 47 persons in St. Thomas, N. Y. In the afternoon of the same day confirmed 14 persons in St. Thomas, Brooklyn—five of whom were from St. Luke's, Brooklyn.

Feb. 24, confirmed 11 persons at College Point.

Ash-Wednesday, Feb. 25, confirmed 15 persons in St. Luke's, N. Y. Second visit.

First Sunday in Lent, March 1, confirmed 34 persons in St. Paul's, N. Y. In the afternoon of the same day confirmed 27 persons in Christ Church, N. Y. In the evening of the same day confirmed 12 persons in the Church of the Advent, N. Y.

Calendar.

March.

6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. GOOD FRIDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. EASTER DAY—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Grace Church.—The new edifice in Broadway, near Tenth street, will be consecrated to the service of Almighty God, by the Rt. Rev. Dr. MCCOSKRY, on Saturday next, at 11 o'clock, A. M. The Clergy with the Church Wardens and Vestrymen of the several Episcopal churches will assemble at half past 10 o'clock, at the residence of Dr. Samuel W. Moore, No. 767 Broadway, and move in procession to the church. The doors of the church will not be open, except to persons having cards of admission, until after the entrance of the Bishop and the procession.

On the day of the Consecration, and on the Sunday following, collections will be made towards the erection of GRACE CHURCH CHAPEL, a place of worship in which the sittings shall always be free.

A Card.—Clergymen on Long Island who have made, or are about making collections for the Missionary at Sag Harbor, are respectfully requested to forward the same at their earliest convenience, to D. GARDINER, Treasurer of the Long Island Mission, at his residence, 30 Johnson street, Brooklyn.

Notices.

☞ A Course of Lectures will be delivered in ST. CLEMENT'S CHURCH, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent DUTIES and AFFECTIONS which that Holy season is meant to promote.

The second Lecture will be delivered on the evening of the second Sunday in Lent, March 8, on "The Divine law of Love to God."

☞ The Rev. FRANCIS VINTON, Rector of Emmanuel Church, Brooklyn, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening March 1. Service to commence at 7½ o'clock. All the seats in this church are free.

SERVICES IN FRENCH every Lord's day, in the morning at 10½ o'clock, and in the evening at 7½ o'clock, in the French Church, "Du Saint-Sauveur," corner of Park-Row and Nassau streets. Seats free. Sunday school for children speaking French.

C. H. WILLIAMSON, Rector, 72 Murray st.

ST. THOMAS'S CHURCH, Brooklyn.—The Rev. LEWIS P. W. BALCH, of St. Bartholomew's Church, New York, will preach a Quarterly Sermon in the Chapel of this Church in Navy, near Myrtle street, on Sunday evening next, service commencing at 7 o'clock.

☞ ALL SAINTS CHURCH will be opened for Divine Service on Sunday Evenings during Lent, at half past seven o'clock.

☞ ST. CLEMENT'S CHURCH will be open during Lent, for daily prayers, at 9 A. M. and 4 P. M.

☞ Divine service will be performed in the Church of the Advent, second story of the Lyceum, 563 Broadway. Sermon in the morning by the Rector. In the evening by one of the Assistant Ministers of Trinity Church. Service to commence at half past 7 o'clock.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of St. Clement's Church on Monday evening next, the 9th inst., at half past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 24th of February, the Treasurer has received the following contributions:

From an Episcopalian, for Domestic Missions, $50; Fort Smith, Ark, $7 58; Van Buren, do, $2 42; Trinity ch, Edgefield C H, S C, $10; St Peter's ch, Cheshire, Ct, per Rev E E Beardsley, rector, $40; St Paul's ch, Norwalk, Ct, monthly offerings, for Feb, per Rev Dr Mead, for Bp Kemper's jurisdiction, $21 73; Christ ch, Huron, O, per Rev S Marks, $7; through E Wilcox, R A in Pa, a young member of Christ ch, Phil, $5; Ch of the Advent, response to the appeal, $10; St James's ch, $10; St Andrew's ch, $122 12; St Stephen's ch, $186 46; Ch of the Advent, Miss F P, $5; S S, Christmas offerings, Emmanuel ch, Holmesburg, Pa, half, $3 55; A G Ralston, $5; Anthony Stoker, M D, $5; St Paul's ch, Bloomsburgh, $4 35; a lady, half, $5—$361 48; one half proceeds of sale of 25 shares of Doylestown bank stock, legacy of the late Mr Worth, $221 62; St John's ch, Massillon, O, $12 08; St Paul's ch, Steubenville, $15; St James's ch, Zanesville, $25; St Luke's ch, Marietta, of which $2 is from Mrs Winthrop, and 37½ cts from Maria J Winthrop, $13 53; St Paul's ch, Mt Vernon, $13 65; St Paul's ch, Columbus, $40; St John's ch, Worthington, $9—$128 26; Benton parish, Williamsburgh, Va, per Rev Mr Hodges, $27 05; from L H S, for Domestic Missions, half, $1; Miss Longworth, Cincinnati, O, per J T Brooke, D D, for Domestic Missionaries among Southern slaves, $5; for Christianizing the Jews, $5. Total, $888 14.

THOMAS N. STANFORD, Treasurer,
March 3, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of February 24th, the Treasurer acknowledges the receipt of the following amounts:

From S S Christ ch, Phil, education of James C Booth, Africa, $20; S S St Andrew's ch, Pittsburg, education of 3 children, China, $37 50; S S Emmanuel ch, Holmesburg, Pa, Christmas coll offering, $3 55; coll St Philip's ch, Phil, $24 63; St Andrew's ch, Phil, for China, $7 50; for Africa, $7 50; general, half, $122 13; a lady of do, half, $5—$142 13; coll St Stephen's ch, Phil, $158 95; infant school, St Andrew's ch, Phil, support of Wm C Russell, Africa, $20; coll in St Luke's ch, Phil, $285 83; S S, Christ ch, N Y, education Thomas Syle Guion, Africa, $20; the Misses Longworth, Cincinnati, O, for Africa, $10; China, $5; half nett proceeds sale of 25 shares Doylestown bank stock, Penn, legacy of late Mr Worth, $221 62. Total, $949 21.

J. SMYTH ROGERS, Treasurer,
New York, March 3, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers—From John F Fisher, $2; Mrs C I Hecker, $2; Mrs E Rhinelander Underhill, $3 Mr P R Underhill, $5. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, March 3, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers.—Mrs Catharine I Hecker, $2; Rev F H Cuming, $2. Total amount, $4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 3, 1846.

ACKNOWLEDGMENT,

For the Valley of the Grand River, Michigan.—From Christ ch, Hartford, Ct, $50; St John's ch, Waterbury, Ct, $11; Christ ch, Norwich, Ct, $20; St Peter's ch, Cheshire, Ct, $5; Ascension and Holy Trinity, Carrol co, Md, $10; Rev Dr Coit, $10; a friend to the cause, N Y, through Mr Dana, $5; a friend, N Y, $3; a lady of Zion ch, N Y, $2; Rev W I Kipp, $30; a lady, N Y, a friend of the Church, through Stanford & Swords, $20; a Protestant Churchman, through T N Stanford, ONE HUNDRED DOLLARS.

☞ The undersigned *in behalf of the Church* in Michigan, gratefully acknowledges the above. He is exceedingly anxious to return *next week*. Will not *all* who have received circulars, do for it *what they can*, consistently with other claims, at once, and thus the *sooner* be instrumental in causing "the valley to laugh and sing."

F. H. CUMING.

N. B. One thousand dollars more are absolutely necessary.

THE POOR.

The subscriber, Minister of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donation for the poor:

From Mrs Charles Beardsley, a bundle of garments; and from C, $1.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street; or with

BENJ. EVANS, 172 Broome street.

New York, March 2, 1846.

FREE CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, a bundle of clothing; from C, "a mite for the poor," $2; by Messrs Stanford & Swords, from J S, $20; from C L S, $25; from a "lady of Grace ch," $20.

LOT JONES, 77 Second Avenue.

New York, March 3, 1846.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

HENRY M. ONDERDONK & CO.,
At their Church Publishing and Bookselling Establishment, 25 John street, (near the office of the Churchman,)

OFFER to Clergymen, Students and others, a valuable assortment of Theological and Church Books, which they sell at reasonable prices. They are the Publishers of some twenty valuable Episcopal Works, among which will be found:

Bp. Horne's complete Works in Nos., No. 6 ready, 52c.
Bp. Horne's Commentary on the Psalms. 1 v. 8vo. $2
Paget's Sermons, (Cheap Edition,) 12mo. 52 cts.
Reprint of N. Y. Journals from 1785—1820. 8vo. $2.
Clement's Epistles. 12mo. 62 cts.
Works on Episcopacy, 2 vols. 12mo. $1, &c., &c., &c.

☞ Will be ready in a few days, A FORM OF SELF EXAMINATION, CONFESSION and PRAYER, to be used every evening.

IN PRESS—The Christian Shepherd Guiding the Lambs of his flock.
Household Liturgy.
Book of Common prayer, 12mo. and 18mo. editions.
March 5.—tf.

A YOUNG LADY, thoroughly qualified to give instruction in Music on the Piano Forte, wishes a situation the coming spring in an Academy or Select School. She will also instruct a class in painting if required. A situation in one of the Middle or Eastern States preferred. The lady has for a length of time been engaged in teaching in some of the most flourishing institutions in the country, and will furnish satisfactory testimonials as to qualifications, &c. Address "M. O. New Rochelle, Westchester Co., N. Y." March 5.—2t$

A LADY, who is a communicant of the Episcopal Church, is desirous of a situation as Househeeper or Companion, and is willing to make herself useful with the needle—is accustomed to the charge of young people.

The best of city references. Name and place of interview may be had by inquiring at the office of the Churchman. March 5.—3t

PORTABLE COMMUNION SETTS.

THE subscribers have received by the last English steamer a number of Portable Communion Setts of the purest silver, and the most beautiful patterns ever imported, which they offer for sale at a small advance from cost.

STANFORD & SWORDS,
139 Broadway.

The above will form most appropriate and enduring presents to the clergy. March 7.

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. ANTHONY TEN BROECK, A.M., Rector.

The summer session will begin on the first Monday in May.

TERMS—One hundred dollars *per session*, payable in all cases *in advance*. Pupils are expected to come provided with *bed, bedding, towels, napkins*, &c. These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above. March 7—3m

ST. ANN'S HALL,
FOR THE EDUCATION OF YOUNG LADIES,
McDougal street, corner of Eighth street, near Washington Square, New York.
REV. J. F. SCHROEDER, D. D., RECTOR.

THIS Institution, which has been in successful operation at Flushing, Long Island, for the last six years, will be removed, at the instance of its friends, to the city of New York, on the first day of May, 1846. It is dedicated to the cause of Education upon Christian principles; and was founded to afford parents an opportunity to procure for their daughters a thorough discipline, *associating learning and accomplishments with religion*. Its arrangements are such as have been proved, by the experience of many colleges and seminaries in our own country and in Europe, to be the best for attaining its desirable object.

Location.

Its site is one of the most desirable in the city, being in a highly respectable neighborhood; in the immediate vicinity of one of the largest of our public squares, that affords many facilities for exercise and recreation; and in the direct route of lines of omnibuses.

Domestic Arrangements.

The general oversight of all the *domestic arrangements* of the family is confided to a Directress. The Pupils are divided into sections of six or eight, each section being under the care of a Curatress, who aids them in their studies, and is their confidential friend. There is no general school-room, nor ordinary school furniture; but the pupils receive instruction, and attend recitations in the parlors, at stated hours. These arrangements preserve the idea of family association, and form habits of order and refinement.

Physical Department.

Special arrangements are made, with the consent of parents and guardians, for the physical education of the Pupils, by teachers of Calisthenics, and of other exercises calculated to promote health, and impart ease and gracefulness of movement.

Intellectual Department.

The course of studies embraces every branch of a thorough English, French, German, and Classical Education. It is conducted by the Rector, who gives his personal attention to the instruction of classes, during all the recitation hours; with the aid of able and experienced English, French, and German *resident* governesses, and of professors, lecturers, and other instructors.

Religious Department.

The Rector, who is a Presbyter of the Protestant Episcopal Church, is earnest in his endeavors, so to educate his own daughters, and every young lady who becomes a member of his family, that may go forth into the world, with well-disciplined minds and stores of useful knowledge, and with refined manners and sound Christian principles; qualified for happiness and usefulness, in the interesting and important duties which devolve on woman in the domestic circle and in society; and also fitted for the enjoyments of the world to come.

Session.

The Hall is in session, from September 15th to July 31st; and the academic year is divided into four quarters. The quarters commence, September 15th, December 1st, February 15th, and May 1st; but pupils may enter at any time, and will be required to pay only from the time of entering. A quarter's notice is to be given by parents or guardians, before the removal of a pupil, or the payment of the quarter will be required.

Expenses.

BOARDERS.—For Tuition, in all the English, French and German studies, (and in the Latin and Greek languages, when desired,) with Board, per annum, *payable quarterly in advance*, ... $300.

Boarders provide bed and bedding, silver spoons and fork, towels and napkins. They are charged with the use of bedsteads, mattrasses, &c., at the rate of $1 50 per quarter. The charge for washing is $7 per quarter.

DAY BOARDERS.—The charge for day-boarding, per quarter, is .... $20.

DAY SCHOLARS.—For instruction, in the full course of English, French, German, and the ancient classics, per quarter, ... $25.

Primary Department.

Instruction in the rudiments of the English, French, and German languages, with all the usual elementary studies taught in preparatory classes, and also Linear Drawing in pencil, chalk and crayon, per quarter, (according to the ages of pupils, from 5 to 12 years,) $5 to $15.

The charge for Fuel, in the Primary Department, is $2 per annum; and in the Higher Department, $4.

Those pupils whose parents and guardians desire it, are furnished by the Hall with books, maps, stationery, and various other requisites, and charged for the use of them, at the rate of $3 per quarter.

Accomplishments.

The terms for instruction in the accomplishments are as follows:—Vocal Music; or Instrumental Music on the piano, organ, or guitar, per quarter, .. $20.
Harp, ... $40.
Use of piano, organ, or harp, per quarter, ... $5.
Drawing, painting in water colors and oil painting, according to the number of lessons, per quarter, ... $10 to $20.

Special arrangements are made, when instruction is given in the Italian and Spanish languages; and when pupils take more or fewer lessons than usual, in the accomplishments.

Library and Cabinet.

The LIBRARY of the Hall contains several thousand volumes, and also numerous maps, charts, and engravings, used to illustrate biography, geography, the arts and sciences, and the history, antiquities, manners and customs of nations.

The CABINET embraces a collection of coins and medals, and numerous objects of nature and specimens of art, to illustrate lectures on geology, mineralogy, conchology, botany, chemistry, and the different branches of natural history. Feb. 28.—3t

For the Churchman.

The Jesu Psalter.

SIXTH PETITION.

Jesu! Day-Star dispelling night,—
Jesu! Thou Sun of Glory bright
Shining unfadingly—
Jesu! Instructer of the meek—
Jesu! The Guide of all who seek
Come and enlighten me.
I Believe in One God.

I.

Jesu! enlighten me and give
Patience, and willingness to strive
Knowledge of Thee to gain;
To Wisdom, Lord, and Charity
To all acceptable to Thee,
O may my soul attain.

II.

Jesu! before my spirit's sight
A clear perception of the right
Let hour by hour arise;
And walking by its ordering
May I unto Thine Altar bring
Accepted sacrifice.

III.

Jesu! enlighten me, that so
The seat of peace my soul may know
And dwell in safety there!
That on from strength to fuller strength
She may pursue Thee and at length
Thy glorious Presence share.

IV.

Jesu! enlighten, give me grace
Stoutly to run the holy race
Through all my coming years.
Permit me not to fall a prey
Again to evils washed away
By penitential tears.

V.

Jesu! so let me speak and live
That I no cause of scandal give
To those who scorn Thy law.
O may I so reflect Thy light
That my example chaste and bright
Others to Thee may draw.

VI.

Jesu! enlighten all the blind
Let all who seek Thy mercy find,
Heal Thou the sick at heart,
The sins of all to virtues turn,
To souls where earthly passions burn
Thy cleansing grace impart,
Glory be to the Father.

Direct the living, on the dead
May more and more of Light be shed
More fully be they blest,
Through Thy dread Sacrifice we plead
Through Thy Great Name we intercede,
Grant them eternal rest,
Our Father.

Modern Typography and Embellishment.

It is matter of grave inquiry how far archaisms are to be employed in purposes strictly ecclesiological. By an archaism, we mean the adoption of an antiquated form, for no beauty or significance of its own, but simply because it *is* old. We are not disposed, in the present state of feeling, utterly to condemn this; although, be it remembered, we can bring forward nothing like authority for it from the designs to which we are accustomed to refer as patterns and models. Our ancestors of the fifteenth century did not, for example, employ Lombardick letters for their inscriptions; they were thoroughly natural in this, as in every thing else. As they wrote their books so they wrote their inscriptions. If we imitated them in this, we should use plain Roman letters, *e. g.*, for stained glass. This however we do not mean to recommend; but we have no hesitation in condemning archaisms of other kinds, for instance, bad spelling, and bad drawing, as most unreal. Where to draw the line, whether there be any line to be drawn at all, we do not now intend to consider: we are concerned with archaisms when employed for secular uses, such as embellishments and advertisements. Now, the only plea which can vindicate their employment in churches, namely the inculcation of reverence by means of association, utterly fails here. Why are we to behold an advertisement with awe? and if we are not to do so, what other use is the archaism intended to serve?

In our last number but one, a Mr. R. Nichols thought fit to give notice that he binds books in what he calls the antique style. His name accordingly appears in a sort of Lombardick character, preceded by a cross flory (such as it is.) Besides these, he gives us a portrait of himself, caricatured from the frontispiece to Mr. Pugin's *True Principles*. Attired in a long loose gown, (such as we are sure no ancient bookbinder could ever have worn,) he is seated in an uncomfortable and mossy chair; his feet are resting on encaustic tiles, the wall is frescoed with trees and flowers, and the middle of the apartment is occupied by a kind of lettern, on which lie some expensively bound volumes. Now what does all this mean? Does it signify that Mr. R. Nichols, at his house, No. 1, New Street, Birmingham, has an apartment of this kind, in which he exhibits himself in a got-up attitude to those who are attracted thither by his advertisement? Or does it mean that this portrait is the advertiser's beau-ideal of himself as he would appear in better times,—a kind of etherealised Mr. Nichols, developing with the development of æsthetics?

Again: in the same number, Mr. Payne, of Wallingford, advertises a work on tiles (which we have noticed in another place.) Of all conceivable mediums by which to make this work known to the public, he chooses a black title, with white letters that can hardly be read.

We notice these two, because they have appeared in our own magazine; we will now proceed to typographical embellishments.—Those of Mr. Parker, of Oxford, are a *crambe repetita* which must have sickened, long ere this, the most inveterate lover of pretty books. But yet they are more to be condemned in many cases for inappropriateness, in some for positive irreverence, than for repetition. In the beginning of Mr. Markland's remarks on English churches, (*Edn.* 3,) opposite the contents, is a woodcut of the Beatific Vision. Now, for a work of devotion, such an embellishment might perhaps be allowable; but in the position which it there holds, it can hardly be freed from a charge of profanity. At the end of the same book, is a woodcut which seems to represent the appearance of the Angels to the Shepherds. The connexion between this illustration and a treatise on monuments does not appear. And, in this same publisher's books, we have all kind of church details distributed up and down through unfilled pages, on, we presume, the "elephants instead of towns" principle. But Angels are the commonest subjects; Angels in all kind of positions, and engaged in all kind of employments. In adoration, in contemplation, flying, standing, kneeling, hovering, guiding, single or in groups, scattered or congregated. In Manuals of prayer this may be (as Calvin said of the surplice) a *tolerabilis ineptia*; but now histories, treatises, essays, poems,—all abound with the same device.

And we wish that Mr. Parker only were guilty of this folly. But, to be just, we must take a few other examples. At the beginning of Mr. Neale's Hierologus, there is a representation of a flying Angel. In his right hand he holds a clasped volume: in his left a palm-branch. And floating among the clouds which envelop him, is a ribbon with this sublime legend:

London, S. & J. Bentley, Wilson, and Fley, Printers.

This last word, *Printers*, is so situated, that the Angel, in an easy and *nonchalant* manner, taps it with the end of his palm-branch.

This is really too bad. And we are quite sure that, in this case, the printer, and not the publisher is in fault. To take another instance. Our own publisher has devised an embellishment of the nature of a merchant's mark, which, upon reflection, every one must see is open to just animadversion. Again:—in the same publisher's Juvenile Library is, by way of a final tail-piece, the following cut;—a knight and his lady are reposing on a mural and canopied high-tomb; on its panels is inscribed, The End, and on the wall above the effigy, T. W. Again, we have seen, at the bottom of an ornamental title page, a small Cornish Cross, to which were looped two shields, one inscribed James Burns, the other J. T. Walters.

Again we say, how unreal must those who oppose us think all this. "Pretty" letters that never existed; "pretty" crosses desecrated to the poorest uses; "pretty" Angels carrying printers' advertising cards. Let us, if we must, have ornamental advertisements; we will not be hypercritical on a point of taste. But let us remember, that he who advertises his name by means of a holy emblem is as guilty of irreverence as he who should advertise it by a text of Holy Scripture; to convert the Cross into a sign-post to a shop is something worse than folly. The old fashioned chandeliers fashioned in the form of Angels, are abominable to every Christian heart. Yet surely it is no worse to convert an Angel into a link-boy than into a placard-man.—*Ecclesiologist.*

Retributive or Vindicative Justice.

If penalty has reference primarily, if not solely, to the intrinsic demerit of crime; if the principle pervades all moral law, Divine or human, just in proportion as it is law—then we see the propriety of that much abused and misunderstood term, retributive or vindicative justice. It is that which the law, as the highest (although it may be imperfect) representative of the Divine authority, *vindicates*, claims, or challenges to itself, as its peculiar prerogative, and thus *abstracts* it from that *private* exercise, in which it would be no longer *vengeance*, but *revenge*. It is in this sense, that the Deity, as the sole fountain of all law, declares in the Old Testament Scriptures, and repeats in the New—"*Vengeance is mine.*" How often do we find this text perverted to a sense the very opposite of that which was intended,—a sense, which, if carried out, would sweep all law from the universe, except that which was exercised by the direct, miraculous, personal act of the Deity, without the intervention in any case of any intermediate agents. Vengeance belongs to God, say some of our modern theologues, therefore human laws should not exercise it. So also justice, which is a word nearly synonymous, is claimed as his peculiar attribute, and therefore it, too, must form no ingredient in human legislation! Who can avoid seeing, that the text applies to all offences, as well as to that of murder, and thus human law is at once stipped of the power of inflicting any punishment, whether of a higher or lower degree, which has any regard to the inherent demerit of crime.

Some of our acute men of the east, starting with the anti-capital punishment principle, or some similar dogma, have carried it out to this extent, and become consistent no-government men. In the peculiar language of the sect, they have *come out* both from Church and State. They utterly deny the right of society to punish any offences against *itself*, because "Vengeance belongs to the Lord;" and this conclusion is in perfect consistency with those premises that regard society as a mere herding together of men and women. It flows directly from the idea of a voluntary association, which can exercise no power but such as belonged to the individual in the fancied state of nature, and which, of course, may be at any time withdrawn by the same authority that bestowed it. They rightly reject the doctrine that nature, aside from Divine institution, can give any origin or efficient sanction to government. They therefore repudiate the idea of any natural right of majorities of masses, and, since they allow no higher source or sanction, most consistently deny the legitimacy of all human law. Such a theory, however, will never be quiescent in this position. It must advance a few steps farther, and deny that there is any place for retribution, strictly so called, in the Divine government, or that it is any thing more than a police system to prevent disorder in the universe by means of certain physical laws. The moral or penal element is beginning to be utterly cast out; and thus, what commenced with the deceptive appearance of ultra conscientiousness, is fast sinking down to a denial of any other law than nature, or, in other words, to a system, which, for all strictly *moral* purposes, can claim no advantage over atheism itself. The whole proceeds from that most shallow of all philosophies, which, spurning alike the Bible, common sense, and the almost unbroken voice of the human race, would sever all connection between the ultimate sanctions of Divine and human government, and, denying the essential element inherent in the true idea of each, would make the one a low scheme of ever sinking utilitarian expediences, and the other a system of physical means, aiming only at physical ends. Many, it is true, who adopt this philosophy, do not proceed to such extremes; but their affected and spurious conservatism only results from the fact, that they have neither the acuteness, nor the logic, nor the honesty, of the bold and consistent *come outer*.

This whole school have a peculiar antipathy to that old, well-defined, legal, and theological expression, *vindicative* or *retributive justice*. It sounds very harsh to their delicate and humane sympathies. Define it as much and as accurately as you please, they will have it that it is synonymous with revengeful, and some would even confound it with spiteful. It may be so in the common use, or rather abuse of language. In its philosophical or religious application, however, it is just the converse of the term with which it is confounded. It ever discards the idea of the personal, and has reference to law in the abstract. When exhibited in the exercises of the human soul, it has regard to that abstract indignation against wrong, implanted by God in human nature and yet remaining in the midst of its depravity, which desires the punishment of crime for its own sake, abstracted from all personal considerations, and which is pained at its impunity, even at times and under circumstances which might involve self-condemnation. This indignation differs from anger in being, as its etymology implies, ever a sense of wrong, and opposite of the feeling of indifference thereto. No man had less of passion than Aristotle. No uninspired writer ever looked more keenly into the very elements of man's moral and political nature. "We *must*," he says, "be pained when the wicked do not suffer, as well as when the righteous are not rewarded. Wherefore we justly ascribe this feeling of vengeance or indignation at wrong to God." To the same effect Socrates, in the Euthyphron—"Men," says he, "may say that an act is not wrong, (that is, they may dispute about its character) but neither God nor man would dare to say, that the wrong-doer should not suffer punishment." It is a feeling which must be strong in proportion to the healthy condition of the soul, and of which, even the most criminal cannot wholly divest themselves. The righteous man must possess it just in proportion as he is righteous, and it must ever be in exact correspondence with the correlative state, namely, a love and admiration of what is right and holy, with a strong desire that all who are such, may be blessed with that *well-being*, which the same moral sense adjudges to be their appropriate recompense in this world, and in the world to come.

On this point we appeal with confidence to the human conscience, as simply responding to the strong language of the Scriptures—"*Say ye unto the righteous, it shall be well with him. Wo to the wicked, it shall be ill with him.*"—*Prof. Lewis.*

Notices of New Works.

One or two musical publications have fallen in our way during the past quarter. "A Manuel of Instruction in the Gregorian Chant, by the Rev. James Jones" (Dolman); and "A Treatise on the Gregorian Chant," (Novello), are prepared for the use of the Roman Communion, and contain much useful matter. The first is printed in red and black, with the old ecclesiastical note, after the pattern of Mr. Dyce's well-known book. We are glad to see the approbation of eleven Bishops prefixed to this little work, and trust we see in it an omen of future improvement in the mode of celebrating divine service in the Roman Catholic chapels of this country. It is now many years since Charles Butler pleaded for the restoration of the ancient Ecclesiastical chant, which had become nearly unknown in England. Among publications by members of the English Church, are,—1. "The Choral Service for the use of the College of S. Columba, Ireland." (Cramer.) It is certainly a satisfactory symptom to find the Choral system at once recognised in its full extent in a *new* College, while we see it so totally neglected in the majority of older foundations. In this, as in other matters, it is sometimes easier to start aright *de novo* than to revive what has been long dormant. We must hint, however, at the desirableness of excluding very many of the Chants for the Psalms, if the principle enunciated in the Preface—the preservation of *simplicity* and purity—is to be observed.—2. "The whole Psalter, with the Gregorian Chants in Union," edited, we believe, by Mr. Heathcote, of Oxford. This is, perhaps, the most satisfactory noted Psalter we have yet had; and though a precentor would probably alter the syllabic arrangement here and there, in order to suit the English accent,—using herein the same freedom as the Roman choralists in the case of the Latin,—yet, as a whole, it may be safely recommended. We are glad to observe that it was used at the recent consecration of S. Saviour's Church, Leeds; and we trust that, along with this return to ancient solemnity in the matter of Chanting, there will also be a return in that Church to the ancient style of Service and Anthem. If we are rightly informed as to the style of architecture and fittings of the church, certainly any other will be inappropriate. Those who have heard a movement in jig time, by Greene or Purcell, in Westminster Abbey or York Minster, will feel what we mean. It was well said by Dr. Bisse, in his Sermon to the Choirs of Worcester, Gloucester, and Hereford, in 1720, a period when the secular had too nearly displaced the true ecclesiastical style, "In the compositions of the sanctuary, let care be taken that a theatrical style be avoided, which is a subject of complaint and caution in the ancient church; but in our own is rather a modern and unnecessary condescension to the relish of the world. For as sanctity becometh God's house for ever in the judgment of all times and persons; so doth a solemnity, which should always appear in all the offices thereof, and, above all, in the hymns which appear most in and adorn these offices. Behold the compositions of ancient masters. What a stateliness, what a gravity, what a studied majesty walks through their airs! Yea, their harmony is venerable; insomuch that, being free from the improper mixtures of levity, those principles of decay which have buried many modern works in oblivion, these remain and return in the courses of our worship like so many standing services, in this resembling the standing service of our Liturgy, these being established by usage as that by authority." To which may be added, the opinion of Dr. Burney, who though more a musical critic than an ecclesiastical writer, could yet see that "the fugues and canons of the sixteenth century, like the Gothic buildings in which they were sung, have a gravity and grandeur peculiarly suited to the purposes of their construction; and when either of them shall, by time or accident, be destroyed, it is very unlikely that they should ever be replaced by others in a style equally reverential and stupendous. They should therefore be preserved as venerable relics of the musical labors and condition of our forefathers, before the lighter strains of secular music had tinctured melody with its capricious and motley flights." If we endeavor, then, to emulate the glorious architecture of our forefathers, shall we not also—and at the same time—revive that majestic style of Choral service which is its fitting concomitant?—3. "Lyra Ecclesiastica;" a collection of original Church Music, edited by the Rev. Joshua Fawcett, (Bradford, Taylor; London, Rivingtons;) a handsome volume, published in aid of a good object, evidently attempted, too, in a right spirit. The preface contains some sentiments much akin to those above quoted; and though it would be too much to affirm that the compositions might be placed side by side with those of the great authors who are recommended as models, yet we may safely say, that they are considerably above the average of modern compositions. It is satisfactory, at least, to find the true style of music for the church proposed as an *aim*. The Chants, Hymn-Tunes, and Sanctuses, seem an unnecessary part of the volume. The first two, for an obvious reason—we have by far too many already; the last, because they appear to be a more extended provision for the use of the Sanctus at a part of the service where it ought *not* to be sung. The Introit, "I will arise," &c., we must also object to, as not being an Introit at all, in the true ritual sense. There is, of course, no objection to this passage being used as an anthem in its proper place; but we had hoped that the objectionable practice of singing these words at the commencement of Morning Prayer had been long since laid aside. Mr. Fawcett, however, arranges his contents thus:—1. "Voluntaries; 2. *Introits;* 3. Chants," &c.; showing that he sanctions the abuse.—*Christian Remembrancer.*

Mr. Petrie's "Ecclesiastical Architecture of Ireland anterior to the Anglo-Norman Invasion," (Dublin, Hodges and Smith,) is by no means, as many seem to think, a mere disquisition on the Round Towers, although the nucleus of the present elaborate volume was a Prize Essay on that subject. Certainly it does seem to set this most vexed question at rest; and so satisfactorily, that, as in all other discoveries, the wonder now appears to be that there could ever have been two opinions about it. This character of simplicity is, as in other cases, a main characteristic of Mr. Petrie's line of proof; viz. that the Round Towers are of Christian and Ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries—that they were designed to serve as belfries, and strongholds in times of emergency, and, probably, as beacons and watch-towers. And this conclusion is supported by such facts as these:—1. That the Towers are never found unconnected either with churches or other religious structures; 2. That their construction and style are identical with those of the *original* churches to which they are attached; 3. That many of them display Christian emblems; 4. And that invariably they possess architectural and distinctive features *not* to be found in ascertained Pagan buildings. Of these branches of proof, just mentioned, we consider the second and fourth the most important; and this, because, upon the Fire-temple and such theories, the churches *might* have been attached to the sacred sites of Paganism, and the Towers, consequently, *might* have been anterior to the churches; and, again, because the symbolic ornaments *might* have been insertions. We are bound, however, to acknowledge that the positive induction, both with respect to the identity of structure observable in such buildings as the early Christian cells, as well as churches, and all the Round Towers; and, again, the negative argument arising from the universal absence from Pagan buildings of the peculiar features of the Towers, is, to our minds, decisive. Mr. Petrie's victory we consider complete; his learning in Irish antiquities seems very extensive; and his book is one of the most beautiful which has lately appeared—executed not only with very great skill in the way of drawing and engraving, but, which is even more important, with a temper and caution, as well as reverence for sacred things, of the absence of which in antiquarian inquiries we have often had serious occasion to complain. We consider its appearance highly creditable both to the national feeling and genius, as well as to the liberality which, in many quarters, must have contributed to its appearance. There are, however, higher reasons for which we very especially recommend it to English readers. Irish Ecclesiology is a field almost untrodden; and from the present volume we gather how much may be done by individual inquiry. Very few of us are prepared for what forms the most valuable part of Mr. Petrie's handsome volume, that Ireland contains a multitude of examples of ornamental architecture, executed prior to the Norman invasion of England, and that remains of the strange Cyclopean masonry exist in undoubtedly Christian ruins of the sixth and seventh centuries. Of the development of pointed work from the debased classical, or even, as it seems, from Etruscan, if not Egyptian, (pp. 163, 169, 170) types, the present work presents abundant, though indirect, illustrations; while, in a different direction, we find that Ireland supplies examples of skill in the ornamental craft of jewellery and goldsmiths' work of an earlier date than even the well-known Alfred's jewel, or the Saxon illuminations preserved among ourselves. Two, and quite unconnected, thoughts, which we leave for others to expand, suggested themselves by the perusal of Mr. Petrie's work. 1. How is it that, with the firm impression which the parochial system made, both in England and Ireland, before the Reformation, it seems so little to have been the rule in Scotland? How few are even the ruins of parish churches of Catholic times, in the northern half of the island. 2. What, if any, connexion exists between the Round Towers and Round Churches of Europe? Apart from the undoubted connexion of the latter, *in many cases*, with the Church of the Holy Sepulchre, *round* churches exist in the island of Bornholm, some of which are of considerable antiquity; and in connexion with which there is documentary evidence that they were used for one of the purposes mentioned by Mr. Petrie, as helps in sudden predatory attacks. And this fact might help Mr. Petrie to strengthen a position which we think tenable; viz. that Round Towers or Churches were adopted by the Danes from Ireland, rather than the reverse statement, which has been the hitherto received theory.—*Ib.*

ARNOLD'S GREEK AND LATIN SERIES.
APPLETON & Co. publish this day

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☞ Professors and Teachers of Latin and Greek desiring copies of the above for examination, can be supplied gratis, on application to the publishers, or to their respective Booksellers in the several cities and towns in the United States.

The General Prot. Episcopal S. S. Union,
Have just published,

A MANUAL OF ORAL INSTRUCTION UPON THE BIBLE, to which is appended a Glossary of Ecclesiastical terms found in the Prayer Book. 48 pp. 18mo. paper covers.

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☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.
Feb. 14—3t Agent, 20 John street.

FLUSHING INSTITUTE, L. I.

THE subscriber having engaged the Flushing Institute, now occupied by the Rev. J. F. Schroeder, D. D., and known generally as St. Ann's Hall, will open his school there on the first Monday in May next. Terms, one hundred dollars a session, to be paid in advance. There are extra charges. Catalogues containing particulars will be forwarded to applicants.

EZRA FAIRCHILD.
Flushing Institute, L. I. 4t8

CHORAL SCHOOL OF THE CHURCH OF THE HOLY COMMUNION.

THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.

The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.

Further information may be had by addressing the subscriber, W. A. MUHLENBERG,
Jan. 17. College Point, N. Y.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
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He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

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Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

INSTRUCTION ON CONFIRMATION.

BISHOP WILSON on Confirmation, enlarged by the Rev. Dr. Dorr, of Philadelphia.
Bishop Dehon on Confirmation.
Bishop Hobart on do.
Bishop Meade on do.
Letters on Confirmation by Dr. Blake.
The Pastor's Testimony on do. by the late Rev. J. A. Clark. For sale by
STANFORD & SWORDS, 139 Broadway.

GUIZOT'S NEW WORK.—D. APPLETON & Co Publish this day—History of the English Revolution of 1640, commonly called the Great Rebellion, from the accession of Charles I. to his death, by F. Guizot, the Prime Minister of France, author of the "History of Civilization in Europe," &c., 2 vols., paper cover $1, or 2 vols. bound in one, cloth, $1,25,—forming Nos. 8 and 9 of "Appleton's Literary Miscellany."

This is the first American edition of a work valuable alike to the scholar and general reader. The author's distinguished position and reputation as one of the first historians of the age, (exclusive of the subject matter,) imparts to this volume more than usual interest.

D. A. & Co. will publish next week, forming Nos. 10 and 11 of their "Miscellany," History of Civilization in Europe, from the Fall of the Roman Empire until the French Revolution. By M. Guizot, the Prime Minister of France, &c.

Lately published, Appleton's Literary Miscellany:
No. 1, Gertrude, a Tale, edited by Rev. W. Sewell.
" 2 & 3, The Betrothed, from the Italian of Manzoni.
" 4, Memoirs of an American Lady, by Mrs. Grant.
" 5, Life of Schiller, by Thos. Carlyle.
" 6 and 7 A Gallery of Literary Portraits, by George Gilfillan. Feb. 28.—tf

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